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MEMOIR OF THE REV. JONATHAN PARSONS, M. A.

FIRST PASTOR OF THE PRESBYTERIAN CHURCH IN NEWBURYPORT, MS.

[By REV. JONATHAN GREENLEAF, of Brooklyn, N. Y.]

THE family of PARSONS, was an ancient family in England,* and some of the name were among the early emigrants to America. Two brothers of this family, Joseph, and Benjamin, came over to this country about the year 1635, and settled at Springfield, Ms. The elder brother, Joseph Parsons, commonly known as *Cornet* Joseph, was one of the witnesses of the Indian Deed to William Pynchon and others, July 15, 1636, which is the instrument whereby the land in and around Springfield is held. In 1645, he removed to Northampton, returned to Springfield in 1679, and died there March 25, 1684. Benjamin Parsons, the younger brother, is generally known as *Deacon* Benjamin. He probably sustained this office in the first church gathered at Springfield. Certain it is that he lived there, and died there in the year 1690. Among his sons was Ebenezer Parsons, who was born in 1668. He lived in West Springfield, and was chosen a deacon of the first Congregational church in that place in the year 1700, in which office he continued till his death, in 1752.† He married Margaret Marshfield, and had five sons and two daughters. His youngest son was Jonathan, the subject of the following memoir.

JONATHAN PARSONS was born at West Springfield, Ms., November 30, 1705. He was originally designed for a mechanical employment, and commenced learning a trade, but having a great desire for a public education, in which he was much encouraged by the Rev. Jonathan Edwards of Northampton, he began his preparation for college alone, while still at work with his hands, and plied his trade diligently, with his book often lying on the bench beside him. At the age of 20 years he entered Yale College, and was graduated there in the year 1729.

He does not appear to have been devoutly disposed at the time he entered college, and probably had no intention then of entering the

* Thomas Parsons, of Great Milton, received the honor of knighthood from Charles I., about the year 1634, and his descendants remain at Great Milton, and in the city of London, to this day. He married Catharine, the daughter of Alderman Radcliff of London. The coat of arms granted to Thomas Parsons, and still retained in the Parsons family in the United States, is thus described: "He beareth *Gules*, two chevrons *Ermine*, between three Eagles displayed, *Or*."

† See Dr. Sprague's Hist. Ser. p. 69, note Q.

ministry; and it was not until the middle of his college life, that he began to think seriously of religion. In a manuscript journal of his, and on his birth-day, within a few years of his death, Mr. Parsons makes a review of his life, with special reference to the great change in his religious views. The following extracts from this document will give us authentic information in relation to this matter :

"Though I had religious parents, who took great pains with me, yet my childhood and youth were vanity. I broke through all the restraints of education and conscience, and gave loose to the way of my carnal heart. When I was studying in order for college, I behaved more soberly in the sight of the world, but really no better, and after I entered college, though I was more studious than some, yet I know of none more wicked, though some were more open in their wickedness. When I had been two years in college, I was taken with a fever, at my father's house, and at this time was under a great sense of my sin and danger. After my recovery, my conscience was tender, and I became so serious and strict that the most of my acquaintance took me for a converted person. I thought it was my duty to make an open profession of religion, and did it accordingly. I thought I was in a fair way for heaven, though I am now convinced that I was a stranger to the new birth."

Designing now to enter the ministry, Mr. Parsons, before he left college, turned his attention to theological studies, under the direction of the President, Rev. Elisha Williams, and afterward, for a short time, with the Rev. Jonathan Edwards, at Northampton. It seems somewhat surprising that men as discriminating as President Williams and Mr. Edwards, should not have detected the fallacy of Mr. Parsons's experience, and more especially as it was in his case connected with Arminian views of doctrine. But so it was, and he was licensed to preach. In less than a year after he left college, he was invited to the pastoral office, in the Congregational church in Lyme, Ct., and was ordained there in March, 1731. In December of the same year, he was married to Phebe Griswold, the eldest daughter of John Griswold, Esq. of Lyme.*

The erroneous views which Mr. Parsons held, joined with the defects in his Christian experience, prepared the way not only for difficulties in the congregation, but for an awful struggle in his own mind. "Inexperienced, and unsettled in the doctrines which are according to godliness, and lax in his views of ecclesiastical discipline, he lacked, at this time, important qualifications for a teacher and ruler in the house of God, and early led his people to establish a righteousness of their own, rather than to submit to that which is of God by faith; and was by these means unconsciously preparing the way for his removal, when he should be made to understand the way of God more perfectly."† But let us hear his own account of the severe conflict in his mind at this time. "Soon after my settlement," he remarks, "there was a great and general concern about religion, especially among the young people. I was very zealous in my

* The Griswold family were among the first settlers at Lyme. They occupied the point bounded by Long Island Sound on the south, and Connecticut River on the west, usually known by the name of "Blackhall." Matthew Griswold lived there in the year 1683. He married Phebe Hyde, and they had eleven children, of whom John Griswold, Esq. was the fifth. He was born December 22, 1690, and died September 29, 1764. His younger brother, George, was graduated at Yale College in 1717, and entering the ministry, was settled at East Lyme. Mary Griswold, a sister of these, married Edward Dorr, of Lyme, whose daughter, Eve Dorr, was the mother of Rev. Dr. Edward Dorr Griffin, late President of Williams College. John Griswold married Hannah Lee, in 1713, and had eleven children. Matthew, the eldest, born in 1714, was Governor of Connecticut, and his son Roger, was afterwards Governor of the same State.

† Williams's Hist. Sermon at Newburyport, p. 41.

work, and urged them to come to the Lord's table, and in less than ten months, fifty-two persons joined the church.

"After I had been settled nigh two years, I was convinced that I had built my hopes of heaven upon the sandy foundation of my own righteousness. The terrors of the law were very dreadful upon me for several months. Sometimes I thought I must be in hell in a few minutes. I thought every one that saw me must see my wretchedness, and often wondered how they could treat me with common respect, much more with the respect due to a minister; and yet I believe my people were never so respectful to me, as at the time when I had those apprehensions of misery. If I had any quiet, at this time, it was when I was upon my knees, begging for mercy, or reading the Bible. These duties I attended much of my time. But when I read Mr. Stoddard's 'Safety of appearing in the righteousness of Christ,' especially his use of reproof to men trusting in their own righteousness, and not submitting to God, I could plainly read my own character. Still I dare not let go my self-righteous hold, till one morning as I came out of my study to attend family worship, I found myself naked, and saw the justice of God, though he cast me off forever. My struggles were all hushed in a moment, and I think I submitted to sovereign mercy. It was not ten minutes, I believe, before I saw the justice of God fully satisfied in Christ, and how he could save the chief of sinners. I saw the sufficiency of Christ, as the surety of the covenant of grace, to redeem the most helpless, wretched, and hell-deserving. This put an argument in my heart to plead with God in prayer, and afforded some relief for a time. Still I was not satisfied of a change of heart till several months afterwards. Sometime after this I preached to the Indians at Nehantic, on the nature and necessity of regeneration, Mr. C—— and Mr. A—— being present. After service, Mr. A. told me he was afraid I was not converted. My heart said there was reason to fear it. I had been several days in distress about it, and his discourse increased my distress. I went home, eight miles, very pensive. Slept but little that night, and rose early. Mrs. Parsons, taking notice of something extraordinary, asked what was the matter. I told her I could not live so; and after I had attended family worship, I retired into a secret place in the field, resolving never to see any body till I had my state cleared up, whether good or bad. I had not been alone with my Bible, and upon my knees more than two hours, before light broke in with such assuring satisfaction, that I could not doubt of the safety of my state. This was a time (1741) of the outpouring of the Spirit in the land, and eminently so at Lyme, when many, I believe, were savingly converted."

After this severe mental struggle, and when the clouds of error were thus wonderfully scattered from his own mind, it will not seem strange that Mr. Parsons should have become, as he did, "a burning and a shining light." As was said of another in somewhat similar circumstances, "he burst out suddenly like a heavenly luminary from behind an interposing cloud." Whitefield, and Gilbert Tennent, were at that time traversing the country. They were often at Lyme, and the house of Mr. Parsons was always their home. He drank deeply into the same spirit with them, and became like them, in labors abundant, both in his own parish and in the region round about. Having waded deeply in error himself, he was well qualified to detect and expose the native depravity of the heart, and to show the imminent danger of the sinner while unreconciled to God. In his early ministry he paid much attention to his manner of writing, and was distinguished for a correct, clear, nervous, and somewhat elegant

style; but after the great change in his views, and when the salvation of souls became his great object, and his mind was occupied, and even crowded with severe studies, if his public discourses were less flowery, yet they gained much in pathos and energy. One who enjoyed his preaching at Lyme at this period in his history, thus describes it:

"Oh! with what astonishing terrors have I heard him represent the torments of hell, and the imminent, amazing danger of the impenitent sinner! With what glowing colors, and sweetly surprising language would he paint the glories of heaven, and describe the holy and elevated joys of immortality! In what melting strains would he represent the sufferings of Christ, and his dying love to sinners! So lively were his descriptions of the great Redeemer's excruciating sufferings, that the solemn scenes of Gethsemane and Calvary would seem to open afresh to the view, and revive anew to the imagination of his auditory, so that Christ might be said to be set forth crucified before their eyes, in his animated descriptions. With what alluring persuasions would he pray and entreat sinners, in Christ's stead, to be reconciled to God. Such was the apparent fervor of his spirit, and the tender emotions of his compassionate heart, that he would sometimes appear as a flame of fire, and then all dissolved in tears." *

The following extracts from a letter of his, preserved in Prince's Christian History, will not only exhibit something of the state of his own mind, but afford some information respecting the great revival of religion in New England at that time. The letter was addressed to the Rev. Dr. Colman, at Boston, and is dated at Lyme, Dec. 16, 1741.

"Rev. and Honoured Sir,

"I must beg your excuse for my long silence, especially now I have had matter enough to write, and that which is greater argument of praise to God, and refreshing to you in your old age, than ever I had in my life. I think duty to God, and service to the souls of men, has so employed all the fragments of my time, that my duty to you was superseded thereby; though my inclination to sound the praises of redeeming love, and be an instrument of renewing your strength, if it might please God, has been stronger than ever.

"In one of my last letters to you, I gave you some hints of an hopeful prospect of the revival of religion among us; and as I can't doubt but that you rejoiced in hope, so now I trust, a brief and general account of the return of Zion's captivity will be much more joyous, and fill your mouth with arguments of praise to God, for the triumphs of his mercy.

"Upon Mr. Tennent's return to Boston, he came through this place, and preached two sermons, which seemed to quicken the convictions of some, and beat down the false hopes of several others: I have reason to bless the Lord that he sent him for our help; indeed, by inquiry since, I find that his labors were blessed more than appeared at the very time. On the memorable *fourteenth* day of May last, there was a sermon preached to a considerable auditory in our meeting-house, when the preacher was much carried out in desire, zeal, and expectation.† In the midst of this sermon, the Spirit of God fell upon the assembly with great power, and rode forth with majesty upon the word of truth. In a minute's time the

* Rev. Mr. Searl's Sermon on the death of Mr. Parsons, p. 50.

† Mr. Parsons does not name the preacher on this occasion. It was undoubtedly himself, and the time was probably very soon after the severe struggle in his own mind, when his soul was so wonderfully set at liberty.

people were seemingly as much affected, as if a thousand arrows had been shot in among them. The heart of almost every sinner was pricked, and the children of God greatly affected with compassion toward them. The arrows of conviction were so sharp, and stuck so fast in the hearts of many, that they were forced to cry out aloud with the anguish in their souls. About fifty or sixty persons, chiefly grown to the age of men and women, were crying out, and praying with loud voices under a sense of their sins, and the wrath of God, under which they felt themselves bound down. And since that day convictions have been strong, a work of humiliation clear, and many conversions, according to the best judgment I am able to make. The parish is small, consisting of about 120 families, yet many days the past summer, I have had 20, 30, 40, 50, and sometimes 60 persons under deep concern with me in one day, inquiring the way to Zion. * * * I hope since the 14th of May last, more than 140 souls have been savingly converted in this place. The same happy work has been carried on in the neighboring parishes of the town, especially one under the care of the Rev. Mr. Griswold, in a most wonderful manner. * * *

“I have many times seen the comforts of God’s children as extraordinary as the terrors of convicted sinners. Sometimes 20 or 30 at an evening lecture have been so filled with the love of Christ Jesus, and the sense of God’s love to them, as to be quite overcome; and seldom has been a meeting without an instance or more of that nature. On last sacrament day, whilst I was breaking the bread, near an hundred persons were melted down in such sort, as my eyes never saw before: Many whole pews were almost overwhelmed; some from a sense of the majesty, some from a sense of the wisdom and glorious excellency of the great God, shining through the man Christ Jesus, and others from a sense of the dying love of the Redeemer. Never did I see so much love, so much pleasure and delight, and such an apparent spirit of forgiveness where there had been any unhappy broils. They could scarcely wait till the sacrament was over, without flying into one another’s arms. I have no more doubt but that the great Master of the feast was present in the influences of his grace and Spirit, and manifested himself in his love and beauty, than if I had seen him with my bodily eyes. * * *

“Many of the towns round about have been sharers in these blessings, as doubtless you have been informed. The Rev. Mr. Adams, of New London, has found some considerable concern among his people about their salvation; but there is at present a dividing principle which seems to get in, and I fear proves a check to the good work. * * *

“I can’t break off without telling you that the Indians of this town, who are about 130 souls in number, are many, if not most of them, much affected about themselves, and very desirous of instruction in the knowledge of Christ. I have preached to them once a fortnight for some time, and God has evidently manifested his power to them, and his grace for them, even in the times of my preaching and exhortations, as well as at other times, and by other helps. The concern for their souls increases in me, and in them, and, I trust, about fifteen souls, according to the best judgment I can make, have been converted within about five months. Thus the Lord brings in the dear Indians for his inheritance, and makes light from the dead break forth in a glorious manner.

“I am, Rev. and honored Sir,

“Your dutiful son and obliged humble servant,

“JONATH. PARSONS.”

After considering the very striking change which had taken place in Mr. Parsons's mind, and the great zeal he exhibited for the salvation of those around him, and the undoubted alteration both in his doctrines and mode of preaching, for he had actually burnt up the sermons he had written during the first five years of his ministry, as unworthy of preservation; it will not by any means be thought surprising that difficulties should have arisen between him and the people of his charge. He was probably settled an Arminian, and for several years had taught his people rather to rest on their own righteousness for salvation, than to depend alone on that of Christ; and when he frankly renounced his errors, and with much boldness and energy "preached the faith that once he destroyed," although many were hopefully converted among the people, yet all were not; and under these circumstances, the bitter enmity of the human heart to the truth would be very likely to break forth. It proved so in this case, and in his journal Mr. Parsons makes the following remark:—Speaking of the revival of religion at Lyme, he says—"There was great opposition to the work, and several turned to be my enemies because I told them the truth, and raised many false reports of my doctrine." The contention became at length so sharp, that at his own request he was dismissed from his pastoral charge, by the advice of a council, in October, 1745.

A little previous to the time of Mr. Parsons's dismissal from Lyme, some movements were made in that part of Newbury, Ms., now the town of Newburyport, for gathering a new congregation; and by the advice of Mr. Whitefield, Mr. Parsons was invited to visit that place, and he accordingly left Lyme on the 28th of October, 1745, and arrived at Newbury in the beginning of the following month. "I found," says he in his journal, "a number of serious Christians in the congregation which I came to visit, who appeared to be understanding, solid, and in some measure established in the main points of Christian doctrine. But many others appeared of an Antinomian turn, full of vain confidence, self-conceit, false affections, &c., and some that were the greatest Christians in their own esteem, appeared to be worldly, and covetous. Nevertheless, as I thought the doctrines of Christ were run down in this part of the land, and though I was but a poor instrument to defend them, I did, by great importunity, consent to abide with them, and took the charge of the congregation in March following." (March, 1746.)

At that day, much more than at the present, parish lines were very strictly observed, and it was thought quite disorderly to form a new church within the territorial limits of one of the same denomination, and hence when certain members of Rev. Mr. Lowell's church in Newburyport, and Rev. Mr. Tucker's church in Newbury, became dissatisfied with their ecclesiastical relations, and proposed to form a new church, on higher Calvinistic ground than those churches then stood, they deemed it expedient to take the Presbyterian form, the churches from which they separated being Congregational. Nineteen persons subscribed the covenant engagements, and constituted the church, when Mr. Parsons became their pastor.*

* The following is a copy of the engagement entered into by the original members of this church. It is copied from the Appendix to Rev. Mr. Williams's Historical Sermon.

"We the subscribing brethren who were members of the First Church in Newbury, and have thought it our duty to withdraw therefrom, do also look upon it our duty to enter into a church state; specially as we apprehend this may be for the glory of God, and the interest of the Redeemer's kingdom, as well as for our own edification and comfort.

The connection thus formed, continued happily for thirty years, and until death dissolved the tie. The church, originally most emphatically "a little one," was enlarged during the ministry of Mr. Parsons to the number of several hundreds, at least two hundred of whom were supposed to be converted by his instrumentality; and the congregation was gradually enlarged till it became one of the most numerous on the continent.

In this vast congregation Mr. Parsons labored abundantly, casting abroad the good seed of the word with an unsparing hand. His ministry at Newburyport was not marked by revolutions, nor by any great events. It was peaceful and useful, and the years glided away, until he became "old and gray headed," and the time of his departure arrived.

It was but a few years before his death that Mr. Whitefield made his last visit to New England, and here, as at Lyme in former years, Mr. Parsons's house was his home. He had been to the eastward as far as York, in the State of Maine, and having preached at Exeter on Saturday, returned to the house of Mr. Parsons, being expected to preach for him on the approaching Sabbath. But God had other purposes to accomplish, and about six o'clock on Sabbath morning, with Mr. Parsons and his family standing around him, he fell asleep in the Lord. An immense congregation assembled on the Sabbath, when Mr. Parsons preached from Phil. i. 21, "To die is gain."

Mr. Parsons did not survive Mr. Whitefield many years. His constitution soon gave way, and after a long and somewhat distressing sickness, he died in much peace on the 19th of July, 1776, aged 71. On the death of Mr. Whitefield a tomb was built for him underneath the pulpit, agreeably to a wish he had often expressed to be buried there. Mr. Parsons's remains were laid in the same vault. There they continue to repose together, until the trumpet of the great Archangel shall raise them up to glory everlasting.

Mr. Parsons was of middle stature, light complexion, with blue eyes, and a somewhat prominent chin. Though not what would be called a handsome man, yet he had a commanding countenance, with very strongly marked character written upon it. His manners were easy and polished. His natural temper was hasty, and rather unlovely, and though education and divine grace had done much to soften and subdue it, yet it cost him a struggle to keep it under, to the end of his life. He was a man of much general learning. When he left college he was considered as an accurate scholar, well versed in the Latin and Greek languages, and had made very considerable proficiency in the study of Hebrew. He was a ready and correct writer, and was considered a very useful member of ecclesiastical bodies on this account. A variety of matter which many excellent men would be unable to put into regular order without much time, under his commanding pen would almost immediately assume a proper form, every topic well arranged, and gracefully expressed. He was a well read

"We do therefore, as we trust, in the fear of God, mutually covenant and agree to walk together as a church of Christ according to the rules and order of the Gospel.

"In testimony whereof, we have hereunto set our hands and seals, this 3d day of January, A. D. 1746."

CHARLES PIERCE.
MOSES BRADSTREET.
EDWARD PRESBURY.
JOHN BROWN.
RICHARD HALL.
BENJAMIN KNIGHT.
WILLIAM BROWN.
BENJAMIN PIERCE.
DANIEL NOYES.
NAGER GOODWIN.

THOMAS PIKE.
DANIEL WELLS.
JOSEPH HIDDEN.
NATHANIEL ATKINSON, JR.
JONATHAN PLUMMER.
DANIEL GOODWIN.
SILVANUS PLUMMER.
SAMUEL HALL.
CUTTING PETTINGELL.

historian ; and had also made good proficiency in the study of medicine, to the practice of which he devoted considerable time, during the first years of his ministry. But when his mind became more deeply imbued with the subject of vital religion, and the great worth of immortal souls came pressing upon him with unutterable weight, he laid aside lighter studies, seeming not to heed his reputation as a nice, tasteful scholar, or an elegant and finished orator ; but, like the Apostle, resolving to know nothing among the people, but Jesus Christ, and him crucified. His style was now plain, and his eloquence was often overwhelming ; not the eloquence of measured gesture, and theatrical start, but the native eloquence of a man of strong mind, discussing momentous subjects, and solicitous only to be clearly understood.

Although it was his decided opinion that creeds and confessions of faith were of great use as public exhibitions of the sentiments of the churches, and he did himself adhere strictly to the "Westminster Confession," and enjoined it upon others, yet he ever set up the Bible as the infallible standard of divine truth, the only unerring rule of faith and practice. The great and leading subjects of his public discourses will be best understood by quoting the words of one who sat under his ministry for several years, after the great change in his religious views. "In the course of his preaching," says this writer, "he insisted much, and with remarkable clearness, upon the grand, leading, and most important doctrines of divine revelation. In particular, upon the humbling doctrine of the deplorable depravity of mankind since the fall ; that by nature they are dead in trespasses and sins. He was particular as to the economy of redemption ; the important doctrine of the sacred trinity ; the offices which each divine person sustains and executes in the affair of our redemption. Who was more full in the doctrines of grace ; or that could set them in a more convincing, amiable, and striking light than he ? or who better taught the nature and necessity of the new birth ? or of progressive sanctification ? Who placed in a clearer light the efficacious agency of the Holy Spirit in the application of the benefits of redemption ; or in the rise and progress of a saving work of God in the souls of the elect, and their justification through the imputed righteousness of Christ, received by faith alone ?" * "In sermonizing," says this same writer, "his method was correct, natural, easy, and clear, and his manner of delivery animating. He had a ready and fruitful invention, a rich and lively imagination, and a clear and commanding voice. His extemporaneous performances were somewhat remarkable. He excelled most of his brethren in the gift of prayer, and at times he seemed to come near to God's throne of grace, and pour out his soul before him in the most ardent desires, and devout addresses ; and it has been reported that in the course of his providence, God has granted him some signal answers."

"He was a faithful and vigilant pastor ; applying himself with great care to the wants of his people, both in public and in private. The success attending his ministry was great. During his residence at Lyme, he entertained charitable hopes that near two hundred persons were savingly converted ; and in Newburyport also, he had the satisfaction of seeing large accessions made to the church through his instrumentality."

Though he was far from being a perfect man, and had even many defects, yet he had also many excellencies. He was one of those men to whom the world is greatly indebted, and whose memory an enlightened Christian community will not cease to venerate and cherish.

* Mr. Searl's Funeral Sermon on the death of Mr. Parsons, p. 47.

Mr. Parsons, as before stated, married Phebe Griswold, of Lyme, December 14, 1731. By this marriage he had thirteen children, six of whom died in infancy. Those who lived to marry were

1. *Marshfield*, born at Lyme, February 7, 1733. He married Lois Wait, by whom he had a son, John, whose descendants are numerous, living mostly in the State of Ohio, and the western part of the State of New York. One of them is the wife of Rev. D. B. Bradley, M. D., missionary at Bangkok, in Siam. He died at Lyme, January 13, 1813, aged 80 years.

2. *Jonathan*, born at Lyme, April 25, 1735. He resided at Newburyport, was much distinguished as a Christian shipmaster, and died at sea, December 29, 1784. He married Hannah Gyles, of Salisbury, Ms., and had four sons, but they all died unmarried, and the name of Parsons is extinct in that branch. He had also six daughters, viz: Elizabeth, who married 1st, Samuel Chandler, and 2d, John Mycall; Hannah, who married Abraham Jackson; Lois, who married Jacob Stone; Mary L., who married Nathaniel Brown; Phebe, who married Samuel Mulliken; and Lucia, who died unmarried.

3. *Samuel-Holden*, born at Lyme, May 14, 1737. He was graduated at Harvard College in 1756, studied law, and settled in Middletown, Ct.; was a Major-General in the Revolutionary army, and was an Aid to General Washington, by whom he was afterwards appointed Governor of the North-western Territory. He was drowned in the Big Beaver Creek, Ohio, November 12, 1789. He married Mehetabel Mather, of Lyme, and had seven children, three sons and four daughters, viz: William-Walter, who left no son; Enoch, now living in Hartford, Ct.; and Samuel-H. His daughters were, Lucia, who married Hon. Stephen Titus Hosmer, of Middletown; Mehetabel, who married Dr. W. B. Hall, of Middletown; Phebe, who married Samuel Tiffin; and Margaret, who married 1st, Stephen Hubbard, of Middletown, and 2d, Alfred Lathrop, Esq. of Carthage, N. Y.

4. *Thomas*, born at Lyme, April 28, 1739. He was a shipmaster, and resided at Newburyport; and was missing at sea, supposed to be murdered, in February, 1772. He married Mary Gibson, and had one son, Jonathan-Gibson, who married, but left no son, and the name of Parsons is extinct in this branch. Capt. Parsons married for a second wife Sarah Sawyer, of Newbury, and had three daughters, viz: Sarah, who married Gorham Parsons, of another branch of the family, but left no children; Anna, who married Fitz William Sargent, of Gloucester, Ms.; and Mary, who married Ignatius Sargent.

5. *Phebe*, born at Newburyport, March 6, 1748. She married Capt. Ebenezer Lane, of Boston, and died there, leaving no children, in 1781, aged 33.

6. *Lucia*, born at Newburyport, December 23, 1752. She married Capt. Joseph Tappan, of the same place, and died there in May, 1815, aged 63, leaving three children—Phebe, wife of — Dow, of Norwich, Ct.; Sarah; and Thomas-Parsons.

7. *Lydia*, born at Newburyport, April 3, 1755. She married Capt. Moses Greenleaf, and died at Williamsburgh, Me., March 21, 1834, aged 79. She had five children—Moses, Clarina-Parsons, Ebenezer, Simon, and Jonathan.

Mrs. Parsons died December 26, 1770; and in the following year Mr. Parsons married Mrs. Lydia Clarkson, the widow of Andrew Clarkson, Esq. of Portsmouth, N. H. She survived him.

The printed works of Mr. Parsons are the following :

1. Letters in the Christian History. 1741.
2. Sermon at the Boston Lecture. 1742.
3. Lectures on Justification. 1748.
4. Good News from a far Country. Seven discourses. 1756.
5. Rejoinder to R. Abercrombie's remarks on a fair narrative of the proceedings of the Pres. of Boston against himself. 1758.
6. Sermon on connection between true godliness, &c. 1759.
7. Manna gathered in morning. 1761.
8. Infant Baptism from Heaven. Two sermons. 1770.
9. Sermon on the death of Mr. Whitefield. 1770.
10. Controversial Letters to Smith on Baptism.
11. Freedom from Civil and Ecclesiastical tyranny. 1774.
12. Sixty Sermons. 2 vols. 8vo. (Posthumous.) 1780.

NOTE.

The following sketch of the several branches of the families of Joseph and Benjamin Parsons, may not be unacceptable to some readers.

Cornet Joseph Parsons married Mary Bliss, and had ten children, viz : Joseph, John, Samuel, Ebenezer, Jonathan, David, Mary, Hannah, Abigail, and Hester. Of these children, Joseph, John, and Jonathan, settled in and about Northampton; Samuel, settled in Durham, Ct. The other sons died young. Mary married J. Williston; Hannah married P. Glover; Abigail married J. Colton; and Hester married Joseph Smith. The children of Cornet Joseph Parsons were born between the years 1647 and 1672. He died March 25, 1684. His wife outlived him many years, and died in 1712, at the age of 92.

Joseph Parsons, the eldest of this family, married Elizabeth Strong, the daughter of Elder John Strong, the ancestor of the late Governor Strong, of Massachusetts. They had ten children, viz : Rev. Joseph, first of Lebanon, Ct., and then of Salisbury, Ms.; Capt John, of Northampton; Ebenezer, of Northampton; Elizabeth, who married Ebenezer Strong; Rev. David, of Leicester, Ms., the father of Rev. David D. D. of Amherst, Ms.; Josiah, of Northampton; Daniel, of Springfield; Moses, of Durham, Ct.; Abigail, who married E. Clark; and Noah, of Northampton. These were all born between 1671 and 1692.

Rev. Joseph Parsons, the eldest of the above named children, married Elizabeth Thompson, in 1701, and had five children, viz : Rev. Joseph, of Bradford, Ms.; Rev. Samuel, of Rye, N. H.; Rev. William, of Southampton, N. H.; Elizabeth, who married Rev. J. Fogg, of Kensington, N. H.; and John, who died while a member of Harvard College. These were all born between 1702 and 1725.

Rev. Joseph Parsons, the eldest of the above named children, married Frances Usher, the daughter of Governor John Usher, and had ten children, viz : Frances, who died unmarried, aged 78; Elizabeth, who died young; Rev. Joseph, of Brookfield, Ms.; Thomas, of Parsonsfield, Me., of which town he was the proprietor; Samuel, of Cornville, Me.; Dr. John, of South Berwick, Me.; William, who died young; William, of Alfred, Me.; Sarah, who died unmarried; and Edward, educated a lawyer, died in the Revolutionary army, an Adjutant in Col. Poor's regiment. These children were all born between the years 1730 and 1747. Of these, Rev. Joseph Parsons left one child only, a daughter, now Mrs. Pitkin, widow of the late Samuel Pitkin, Esq., of East Hartford, Ct. Thomas had twenty children, of whom Col. Joseph Parsons, of Parsonsfield, Me., is one, and the late John Usher Parsons, of Kennebunk, Me., was another. Samuel, another son, left four children. Dr. John, of South Berwick, left three daughters; and William, of Alfred, Me., had nine children, to the youngest of whom, Usher Parsons, the writer of this is indebted for most of the names and dates of this branch of the family.

Deacon Benjamin Parsons, the younger brother of Cornet Joseph Parsons, died at Springfield in 1690, leaving five sons and three daughters, viz : Benjamin, Samuel, Joseph, Ebenezer, and Hezekiah; and Abigail, who married 1st, John Man, and 2d, John Richards; Sarah, who married James Dorchester; and Mary, who married Thomas Richards. Some of the sons lived at Enfield, Ct. Joseph lived in West Springfield, and died there in 1734, leaving one son, Joseph, and one daughter. Ebenezer Parsons, the fourth son of Dea. Benjamin, was born at West Springfield in 1668, and died there in 1752. He married Margaret Marshfield, and had five sons and two daughters, viz : Caleb, Ebenezer, David, Benjamin, Jonathan, Margaret, and Sarah. These children were born between the years 1695 and 1709. Of this family, Caleb resided at West Springfield, and died without issue. Ebenezer lived also at West Springfield, and died there in 1742, ten years before his father, leaving six daughters, but no son. David died young. Benjamin settled at Kingston, Ms., and left four sons and four daughters. Jonathan settled first at Lyme, and afterwards at Newburyport. Margaret married Rev. Daniel Elmer, of Newark, N. J. Sarah married Caleb Hitchcock, of Brookfield.

LITERATURE AND EDUCATION IN THE SCANDINAVIAN COUNTRIES.

[By REV. ROBERT BAIRD.]

Concluded from page 67.

LITERATURE AND EDUCATION OF NORWAY.

FOR a long period a certain amount of education was very considerably diffused in Norway. The practice of the Lutheran church in receiving to its communion the youth at the age of fifteen or sixteen years, almost infallibly secured some degree of instruction in the elements of an education. On this subject we have already remarked fully when treating of Denmark. All that we there said is applicable to the state of things in Norway. But the degree of education which is required for "confirmation" and the first communion, is far from being sufficient. To read the Bible, even with but little facility, and some knowledge of the sacred history and of the catechism, is too often the sum total of that knowledge of books, which the candidate for admission to the privileges of the church, and, we may add, to the civil advantages which this admission may secure, in too many cases possesses. Still it is something; and the measures of the church, on this point, and the usages of society founded upon them, have done much to enforce parental instruction, and keep up some degree of education among the people, even in the remotest and most sequestered parts of the kingdom, and in places where it has often happened that a school is impossible.

But the present, and more efficient, educational arrangement dates from the year 1814, when the establishment of a Constitution in Norway infused new life into this as well as every other branch of the public interests. We shall not go into much detail on this subject. It would only be to repeat much of what we have said in relation to the school system of Denmark. We will merely state, that the parishes are required by law to have schools in sufficient numbers, to have good school-houses, and to pay the school-masters their salaries. The salaries of the "rectors," as the school-masters are termed, vary much, according to the different circumstances of the country. Usually each school district has a house for the teacher, adjoining the school; and in addition to his salary in money, pay him in kind, or nature, as it is termed, a portion of the productions of the ground, or other elements of their wealth. In general the teachers are enabled, from their various incomes, to live with a good degree of comfort.

The compulsory system of Prussia prevails in Norway. Parents are *required* to send their children to school a certain portion of every year until they attain the age, we believe, of sixteen years. And this law, we were told by well informed men, is actually enforced. The consequence is, that few children in Norway are now growing up without a considerable amount of instruction in reading, writing, arithmetic, the history of the sacred Scriptures, and the catechism. In many of the schools—perhaps we might say in most of them—in the cities and villages, geography, grammar and history are added to these primitive and fundamental elements of instruction.

For the sparse population of the north, where along many a fiörd a few families only are scattered, itinerating teachers are employed, who spend a month in one neighborhood, and a month in another, so that by this means—inadequate, certainly, to accomplish all that is desirable, but yet eminently important—the ability to read and write and some knowledge of figures are imparted to the youth in the course of a few years. Were it not for this plan

of ambulation, on the part of the teachers, primary school instruction would be impossible in many parts of Norway.

Normal schools, for the instruction of school-teachers, have been established at several points of the kingdom. In almost every case these schools are in the country, in the vicinity of some chief place, and not in the crowded city or town. This we think to be a decided improvement upon the Prussian and Dutch plans. It is more economical, more congenial to the future position of the pupils, and more conducive to health. It would be different in the case of a normal school for the education of *professors* for colleges. Such a school should be in some large and literary place, as is the case with the Royal Normal School of Paris. But for the education of parish school-masters, all the knowledge which they need may be communicated at a good normal school established in the country, if it be properly conducted, and properly supplied with the books and other means necessary for the purpose.

Schools for learning the Latin and Greek languages, as well as the higher branches of a good common education, are established in various cities and towns of the kingdom. Colleges or gymnasia are also established at Christiania, Bergen, Drontheim, Christiansand, Stavanger, and other principal towns, at which young men may prepare for the studies of the university.

Nor must we fail to mention that a good asylum for the instruction of deaf and dumb persons exists at Drontheim. But no school or institution for the instruction of the blind exists any where in Norway, if we have been correctly informed.

But the most important literary establishment in Norway is its university at Christiania. This institution, so much needed to give to Norway a literary character, as well as to give strength and energy and guidance to all the other parts of her educational system, was founded by the late king of Denmark, Frederick VI., in the year 1811. The want of such an institution had long been felt. Previously to its establishment, the young men of Norway who desired a university education, were compelled to seek it at Copenhagen. This was inconvenient, and withal exposed them to the temptations of the capital, so that many a simple-hearted, pious parent, who values, as a pearl beyond price, the good morals of a son, dreaded to commit him to the bark that should carry him over the waves of the Cattegat, to that dangerous city. But what immediately led to the founding of this University was the long continued war between Denmark and England, from 1807 till 1814, during which the British cruisers—the fleet of Denmark having been annihilated by the capture of Copenhagen in the first of those years—swept every thing from the Cattegat, the Skaggerack, and the North Sea, which bore the semblance of the Danish flag, and rendered intercourse between Norway and the mother country hazardous in the extreme, if not impossible.

In the time of this crisis, Norway experienced more than ever the need of a university. Soon the *Patriotic Society*, established at Christiania, took the initiative in the matter, and decreed a prize to the author of the best essay on the establishment of a university in that kingdom. It opened a subscription for erecting a building, for endowing professorships; and notwithstanding the war, the great increase of taxes, and the stagnation of commerce and almost all kinds of trade, very considerable sums were subscribed in a short time. The king of Denmark gave to the projected establishment the sum of 100,000 rix-dollars, or somewhat more than 50,000 American dollars, besides certain lands and other property which he had in Norway. He also presented to its library the duplicates of the royal library in Copenhagen. The ordinance for the establishment of this University bears the date of 2d of September, 1811.

The rules of the University have been formed after those of the University of Copenhagen; the order of studies, the number of examinations, and the discipline are entirely the same as those which prevail in that institution.

The University buildings stand in the centre of the city of Christiania, and are plain, but sufficiently spacious. The library contains 120,000 volumes, and the sum of \$3,000 is annually appropriated to its farther enlargement. This library is not so well selected as it might have been; still it is a valuable

collection of books, and it is certainly large for the short period the institution has been in existence. With the exception of the observatory and the botanical garden, the other branches of the establishment leave much to be desired. This must of course be the case in an institution so young. What has been accomplished augurs well for the future.

The number of professors in this University—whose proper title in Latin is, *Universitas Regia Fredericana*—is as follows:—in Theology, 3; in Law, 2; in Medicine, 7; in Philosophy, 14; and in the *Seminarium Philologicum*, 2—making 28 in all. The number of students last winter was about 600, of whom about 150 were students of theology. The remainder were chiefly divided between the faculties of medicine and philosophy. The number of the students in law was not large.

Several of the professors in this University are men of considerable distinction. The three professors of theology are Drs. Keyser, Dietrichson, and Kaurin—all good men, and evangelical in their faith, it is said. *Haustan*, professor in astronomy, and *Keilhan*, professor in mineralogy, are excellent men, and considerably celebrated for their attainments. The other professors are said to be respectable in their several departments.

Another university is demanded by the inhabitants of the northern part of the kingdom, to whom it is extremely inconvenient to send their sons to Christiania, for the distance is far from being inconsiderable. But it is doubtful whether they will soon have their wishes fulfilled, for one university would seem to be sufficient for a country of so limited a population as Norway possesses.

Norway has but little independent literature, which she can properly call her own. Hitherto she has depended chiefly on Denmark, or on translations of works from foreign languages. The written languages of Denmark and Norway being the same, and the spoken languages of the two countries differing but little, it was very natural that the Norwegians, so long as they were united to Denmark, should derive their literature chiefly from that country. It is even so still, to a considerable degree—though less than it was before their transfer to Sweden.

During its union with Denmark, Norway furnished no inconsiderable contingent of talent to the common stock. Two of the greatest poets that Denmark ever possessed, Holberg and Wessel, were born in Norway, but were educated in the mother country.

The most distinguished poets of Norway at this time are *Wergeland* and *Welhaven*. There are others, but of less fame.

There is unquestionably an increase of a taste for reading in Norway. The establishment of a university has done much to promote knowledge in the country. But it was the erection of Norway into a remarkably free country, by the adoption of a constitution, which has given the greatest impulse to the mind of the people. The press is free, completely so. The number of newspapers has become great. Not only are there several published at Christiania, but every other place of any consequence has one or more of these important vehicles of knowledge. One of these is published at *Tromsøe*, on a little island, far off in the north, in about lat. 70°. These papers are filled with the politics of the country. As may be supposed, there are two great parties in the country, composed of the friends and the opponents of the national government or administration. Of course, the newspapers take the type of the doctrines of one or the other of these parties. The opposition is, however, manifestly the stronger part of the two, and is sustained by the ablest journals. The discussions which fill the columns of the papers of each party are warm and earnest. The people catch the same spirit, and every where their minds are awake to the interests of the country, for they see that their own are involved in them. All this is good, and tends greatly to promote knowledge. The Norwegians are now becoming a reading people. Their minds are becoming enlarged, and they feel that they breathe the air of freedom, and that they tread the land of freedom. Whilst the press of Denmark is greatly shackled, and even that of Sweden also, their's is free. Thus far that freedom

has not degenerated into licentiousness. May it be long guarded from such a catastrophe. For then the noble freedom which they now enjoy and so highly prize, will prove to be a curse instead of a blessing.

UNIVERSITY OF CHRISTIANIA.

PROFESSORS.

In Theology.—Christian N. Keyser, Jacob F. Dietrichson, and Janns M. P. Kaurin.

In Law.—U. A. Motzfeldt, and A. Schweigaard.

In Medicine.—Dr. Michael Skjelderup, Dr. N. B. Sørensen, Dr. M. A. Thulstrup, Dr. Frederick Holst, Dr. Christian Heiberg, J. J. Hjort, and John Fred. Heiberg.

In Philosophy.—George Sverdrup, J. Rathke, J. Keyser, Christopher Hansteen, Christ. And. Holmboe, J. U. Messel, B. Holmboe, B. M. Keithan, M. N. Blytt, R. Keyser, Fred. L. Vibe, L. C. M. Aubert, P. A. Munch, M. C. S. Manlow.

PROFESSORS IN THE SEMINARIUM PHILOLOGICUM.

George Sverdrup and L. C. M. Aubert.

LITERATURE AND EDUCATION OF SWEDEN.

I. SWEDISH LITERATURE AND ARTS.

Gustavus Vasa, who reigned 1523—1560, and who did such great things for Sweden, must be noticed as one of its first-rate orators and writers. During his time, the brothers Petri (Olaus, who died 1552, and Laurentius, who died 1574) were most zealous coadjutors of Gustavus in introducing the Reformation. Laurentius Petri, Archbishop of Sweden, edited the first Swedish Bible published, 1541. The son of Gustavus, king Eric XIV., wrote psalms and other small poems. He reigned 1560—1568. The brother of Eric, Charles IX., who reigned 1600—1611; but still more the son of Charles, Gustavus Adolphus the Great, who reigned 1611—1632, were promoters of literature. The latter composed several small poems and good psalms, and commenced an autobiography, a work continued by his friend, the distinguished statesman Axel Oxenstierna, who died 1654. During this period, Archbishop Laurentius Andre Augermanicus, died 1607, and Bishop Johannes Rudebeck, died 1646, as writers in theology, were distinguished; and in history, Eric Jöranson Tegel, died 1636, and Johamiss Messenius, died 1637.

With George Stjernhjelm, who died 1672, begins a new era in Swedish literature. This author, to whom the palm, for the period 1632—1733, is generally awarded, published seven works, the most important of which was a didactic poem, entitled *Hercules*. The principal authors of this period are, in theology, Hagin Spegel, died 1714, and J. Swedberg, Bishop, and father of Emanuel Swedenborg, died 1735; in history, S. Widikindi, died 1697, J. Werwing, died 1697, O. Rudbeck, author of the *Atlantica*, died 1700, C. Verelins, died 1682, J. Perwingskold, died 1720, E. J. Bjamer, died 1750; in philosophy, A. Rydelus, died 1738, a man of superior genius; chemistry, O. Hjarne, died 1724. As architect, N. Tessin, who designed the palace of Stockholm, died 1726; as painter, D. von Ehrenstrahl, died 1698; and as drawer, E. Dahlberg, died 1703, author of the highly interesting work *Svecia Antiqua*.

A new period begins with Olaf von Dalin, died 1763, editor of a journal, the *Swedish Argus*, author of a *History of Sweden*, and many other works. This man holds a distinguished place among Swedish literary characters. The most remarkable authors from 1733 till 1778, are, in theology, Emanuel Swedenborg, died 1772, E. Tollstadius, died 1759, a good man; in history, A. Batin, died 1790, S. Lagerbring, died 1787, and principally O. Celsius, died 1794; in philosophy, J. Jhre, died 1780, author of the excellent work entitled, *Glossarium Suio Gothicum*; in natural history, the famed Carl von Linnaeus, died 1778, the most celebrated of all Swedish authors; in poetry, G. T. Crentz, died 1785, G. T. Gyllenborg, died 1808, E. Sköldebrand, died 1814, and Mrs. H. C. Norden-

flycht, died 1763. J. H. Mörk, died 1763, is the author of the first Swedish romance, "Adalrik and Göthilda." A. Saklstedt, died 1766, published a Swedish dictionary. A renowned physician, N. Rosen von Rosenstein, died 1773. In mathematics, S. Klinginstjerna, died 1765, D. Melauderhjelm, died 1810, and chiefly C. Polhem, died 1751, a great mechanical genius.

The fourth period is from 1778 to 1795. Gustavus III., who reigned 1771—1792, and who gathered literary and scientific men around him, was himself a distinguished author. He wrote poems, orations, dramas, &c., both in the Swedish and French languages. J. H. Kellgren, died 1795, stands foremost in the list of elegant writers. In theology, S. Odman, died 1829, author of many works in theology, natural history, and geography, and a number of good psalms which he produced lying in his bed during forty years. M. Lehnberg, died 1808, elegant sermons; history, J. Hallenberg, died 1838, E. M. Fant, died 1817; in philosophy, Th. Thorild, died 1808, N. Rosenstein, died 1824, and C. A. Ehrensvar, died 1800, author of the *Philosophy and the fine Arts*. Philology, M. Norberg, died 1826, and J. A. Tingstadius, died 1827; as poets, besides Kellgren, C. M. Bellman, died 1795, the Anacreon of Sweden, J. G. Oxenstjerna, died 1818, G. G. Adlerbeth, died 1818, translated excellently Virgil, Horace and Ovid, B. Lidner, died 1793, Mrs. A. M. Lenngren, died 1817; chemists, J. Bergman, died 1784, and C. W. Scheele, died 1786. M. Calonius, died 1813, has left important works on jurisprudence. D. V. Schulzenheim, died 1823, and O. Y. Akrell, died 1806, renowned physicians. Sergell, sculptor, died 1814.

The fifth period, called the Leopold period, extends from 1795 to 1810. C. G. Leopold, died 1829, author of philosophical treatises, poems and dramas. Author of sermons, J. O. Wallin, Archbishop, died 1839. To him especially the Swedish church owes her improved hymn book. F. M. Franzen, born 1769, now Bishop of Hernosand, author of sermons, poems, psalms; C. P. Hagberg, born 1778, sermons; J. J. Hedren, born 1775, Bishop of Linköping; and J. Aström. As poets, besides Leopold, Wallin and Franger, Esaias Tegner, Bishop of Wexio, born 1782, author of many works, J. Stenhammar, A. T. Skoldebrand, C. Zindegren, M. Choren, J. F. Stierstolpi; eminent physicians, three brothers Afzelius, A. H. Flomsan, J. F. Sacklen; in natural history and philosophy, O. Swartz, A. J. Retzins, K. P. Plumberg, J. W. Dalhman, and chiefly Jacob Berzelius, born 1779, the most celebrated of living chemists. P. Horberg. This was a good period.

Sixth period, from 1810 to the present time, called the period of the New School, a reformation in literature made by the publication of a journal called "*Polyphem*," by J. C. Askelaf, now sole editor of the "*Minerva*;" another called "*Phosphorus*," by P. D. A. Atterbone and F. W. Palmblad, and *Iduna*, by E. G. Geger. These accused the old school of copying French literature, and preferred the German as a model. At this time the study of ancient Swedish history and literature became more general. L. Hammaraskold, died 1827, perhaps the most zealous of the new school, published many works, among which was a history of Swedish literature from the earliest times. Poets, E. Stagnelius, born 1793, died 1823, a poetical genius rarely, if ever, equalled in any country, P. H. Ling, died 1838, equally eminent for poetry and gymnastic exercises, I. Sjöberg, known by the name Vitalis, K. A. Nicander, died 1839, Atterbone, above named, born 1799, at present professor in Upsal, author of many poems and philosophical works, B. von Beskow, born 1796, Mrs. J. C. Nyberg, born 1785, known as Euphrosyne, A. A. Grasstrom, born 1800, professor, son-in-law to Bishop Franzen, S. Hedborn, born 1783, A. Lindeblar, born 1800, C. F. Dahlgren, born 1791, author of humorous poems, P. Wieselgren, born 1800, Miss F. Bremer, authoress of many beautiful moral novels, born 1802; historians, E. G. Geyer, born 1783, now professor in Upsala, A. M. Strimholm, born 1787, M. Bruzelius, born 1786, J. Ekelund, died 1840, F. W. Palmblad, born 1788, author of various historical and geographical works, A. Fryxell; theological writers, besides those already named, J. H. Thomander, born 1798, professor in Lund, a man of great genius and acquirements, C. G. Rogberg, died 1834, A. Lundgren, died 1838.

A theological journal, quarterly, in Lund, by Professors Reuterdaht and Thomander, (closed with 1840); another in Upsala, by Professors C. E. Fahlerantz, G. Kiros and C. J. Almgrist. A literary weekly Gazette commenced in Lund this year. N. Bruher, Bishop of Gottenburg, compendium of Theology and Church History. Professor B. K. H. Höger, died 1812, eminent for philosophical writings, as also N. F. Biberg, died 1827, S. Grubbe, born 1786, formerly professor in Upsala, now minister for the ecclesiastical department, author of a distinguished work on "the doctrine of right and community." The best lawyers are J. H. Backman, H. S. Collin, C. J. Schlyter, and J. G. Rirkert. P. G. Cederschiöld, professor, author of a treatise on midwifery. J. Hwasser, professor in Upsala, author of medical treatises. Natural history, Prof. E. Friss, a renowned botanist; C. A. Agardt, bishop in Carlstad, botanical, and other works; Prof. G. Wakenberg, botany; S. Nilson, professor natural history; B. F. Fries, died 1839, C. J. Sunderall, A. Retzins, famous anatomist. Painters, A. Laurens, Sandberg, Fahlerantz, Westin, Sidermark, and Wirkenberg. Sculptors, Bystrom, Fogeberg, distinguished, Quamstrom. Statistics, C. Forssell, and W. Hisinger. Geology, H. Jarta, eminent for style. Professor C. Forssell, artist, published "A Year in Sweden," containing 48 exceedingly good engravings of Swedish costumes.

II. EDUCATION AND LITERARY INSTITUTIONS IN SWEDEN.

It is a remarkable fact, that although the government of Sweden has until this day done nothing for the promotion of primary schools, yet it is supposed that it is not possible to find one grown person out of a thousand, even including the Laplanders, who cannot read. This statement, it is probable, is somewhat too strong. But there is no doubt that it is a fact that there are very few comparatively who do not know how to read, and almost all know how to write. And yet this has not been so much the result of instruction in schools, as at the fireside. Parents have taught their children, and from generation to generation this has been so. They have felt that this was as much a part of their duty, as to provide food and clothing for their offspring. Necessity has also co-operated to bring about this result; for in the sparsely settled portions of the kingdom it has been difficult, if not impossible, to maintain schools, save upon the peripatetic method which now exists in Norway—and is wholly a modern invention.

This general diffusion of elementary instruction among the people is justly ascribed to the laudable zeal of Gustavus Vasa and his immediate successors. John III. ordered that the nobleman who was unable to read should forfeit his nobility—a law which exists until this day. And Charles XI., in 1684, required the clergy to see that every individual in their parishes should be taught to read. He also made it a law that no marriage should be celebrated unless the parties had previously taken the Lord's Supper; and that none should partake of this ordinance who could not read and who was not instructed in religion. The law still stands which requires every one to present himself to the pastor of the parish in which he resides in order to receive the necessary instruction for coming to the communion table, or making his first communion, as it is called. And in case he does not, the civil authorities, upon information given by the pastor, may send a constable to bring him! It does not follow that he will be admitted to the communion immediately upon his presenting himself; but he must present himself for the necessary instruction. All this renders elementary instruction absolutely necessary. No man can bear testimony in a court of justice, unless he has received the sacrament of the Lord's Supper within one year before the time of his giving his testimony. All these regulations, however unreasonable some of them are, and injurious to religion, have operated to the universal diffusion of elementary education.

Parish schools are by no means very numerous. Wherever there are lands or rents bequeathed to their support, and in some other places, they exist. In most places they are fixed; and in some they are ambulatory, as in Norway.

The total number of these schools is, however, unknown. In the province of Wexio-län, in 86 parishes or sub-parishes, there were lately but 29 schools of all descriptions, for giving elementary instruction; and yet in that province, out of 40,000 people, only one adult was found who could not read. It is supposed that one half of the parishes in the kingdom have no schools; the children being taught by their parents at home.

Peter Lastradius, who was lately a missionary in Lapland, and who was himself a son of one of the settlers in the colonies which border that country, gives a very interesting account in his "Journal of a Year's Missionary Service in Lapland," published in 1836, of the privations and hardships which his parents had to endure in the lonely forests, far from any other habitation. "Yet," says he, "with all their poverty, and all their striving for the most pressing necessities of life, our parents never forgot or put off the teaching of us to read. Before we could well speak, our father taught us our prayers; and these were the first thing in the morning and the last at night. Our mother spared no pains to teach us to read in a book, and at five years of age I could read any Swedish book, and at six could give reasonable answers to questions on the chief points of Christianity." And this was done in one of the poorest families of these new settlers, which gained its scanty means of living from catching fish, making glue from the horns of the reindeer, and a little produce from their dairy. An interesting fact is stated in this work, which is, that learning is held in such respect, even in the extreme northern part of Sweden, that students who have concluded their course of education at the gymnasium in Hernosand, but who have not sufficient pecuniary resources to enable them to complete their studies at Upsala, receive recommendations from the Consistory, and a permission to collect a viaticum, or the means of going to the University, within certain parishes. "And every peasant thinks it a duty to give them something, generally 12 skillings; and the poorest scholar will thus collect from 300 to 700 dollars"—75 to 175 dollars of our money.*

The attention of the present Diet has been called to the subject of primary schools, and it will not be long, it is believed, before the government will take up the question in earnest, and establish a system by which a more extended education may be secured to all the people. In this respect Norway has set a most noble example to her partner in the Scandinavian Commonwealth.

Above the common or primary schools there are gymnasia—some 12 or 15 in number—which answer in some respects to our colleges, though not equal to the best of them, particularly in the mathematical and physical branches.

There are also what are called *Trivial*† Schools, which answer nearly to our high schools, and exist in a number of the largest cities and towns. In the trivial schools, besides the instruction in the higher branches of a common Swedish education, the elements of the Latin and Greek languages, and some knowledge of mathematics, are taught. In some, if not all of these trivial schools, and perhaps in some of the gymnasia, there are what are called *apologistic* classes, or classes for learning the modern languages, such as the French, the German, and the English. But if any one wishes us to tell why they are called *Apologistic* classes, we have to say most respectfully to him that we do not know.

There are two Universities in Sweden—at Upsala and Lund. The University of Upsala is the oldest, having been founded by Sten Sture in the year 1477. That of Lund was founded in 1668. The University of Upsala is the older and better endowed of these two universities. The present number of students in actual attendance is about 1,000; though the number on the books and who are attending at intervals—some being away engaged in teaching or for other causes occasionally—is not much short of 1,500. The number of professors is

* We have taken these facts from Mr. Laing's *Tour in Sweden*, pages 186—188. They were fully confirmed by the testimony of several excellent persons whom we met at Hudiksvall, during our visit to the north, as well as by the good Bishop Franzen, whose diocese extends from Hernosand as its centre over all the northern part of the kingdom. We had the pleasure of making the acquaintance of this distinguished bishop and poet, and rejoiced to find so good a man in charge of this vast hyperborean diocese.

† So called from the Latin word *Trivium*, or a place where three streets meet. It is therefore equivalent to our expression—a public place.

twenty-five, together with an undefined number of adjuncts and *docentes*. Of these twenty-five ordinary professors, four give instruction in theology, two in law, five in medicine, and fourteen in philosophy, which comprehends mathematics, chemistry, Greek, physics, natural history, logic, &c. The faculty of each of the four departments of theology, law, &c., confer degrees on written theses, and after a certain number of examinations and disputations. But those degrees are conferred privately, with the exception of those in philosophy. A *Promotion*, or Commencement as we call it, for the conferring of degrees in this faculty, is held once in three years, in the month of June.

Charles IX., Gustavus Adolphus, and his daughter Christina, endowed this University with lands and other sources of revenue, from the annual income of which it is sustained, and salaries of ordinary and extraordinary professors are paid. When the Reformation took place, the government appropriated the tithes which had hitherto been paid to the monasteries and the support of the regular clergy, (that is, the clergy belonging to some order, such as the Franciscans, the Benedictines, &c.) to its own purposes in part, and in part to the promotion of education; and the University of Lund was endowed out of these tithes. Donations were also made by individuals.

At Upsala, the salaries of the professors are paid, in part, in grain, or in the money which it is worth according to the market price. The highest salaries are 300 *tonde*,* which at the average value of 7½ dollars banco,† produces an income of 2,325 *banco-dollars*, or \$871 87½ of our money. The adjuncts receive 65 barrels of grain, or about 200 American dollars. Of course as the price of grain fluctuates very much, the salaries of the professors also fluctuate much. For instance, in 1838, when the price of grain was nearly double its ordinary price, the salaries were nearly double in nominal or rather *pecuniary* value. As in the other Universities on the continent, the professors in Upsala gain something from their private courses of lectures. The *docentes* depend wholly on what they receive in this way from the students.

The students of the University of Upsala keep up the old arrangement of *Nations*, as they were called, which existed formerly in the University of Paris, and indeed in all the early Universities in Europe. There are twelve nations at Upsala, each of which has its hall, or place of meeting, its dean, or chief officers, and its various ranks of *seniores*, *juniors*, &c.

There is no one building in which all the professors give their lectures, some using the old library for this purpose, others the halls of the "nations," in different parts of the town.

The following table of statistical facts is interesting in relation to the Universities of Upsala and Lund; and although it was made out in 1830, it may be considered as a sufficiently correct view of the present state of those Universities on the points to which the facts relate, inasmuch as there has been no material change in the number of the students, or any thing else in relation to these institutions.

	Students on the Look.	Students present.	Students in Theology.	In Law.	Medicine.	Philosophy.	Not fixed on a profession.
Upsala,	1,453	844	336	325	86	365	341
Lund,	632	421	141	105	56	169	161
	2,085	1,265	477	430	142	534	502

	Sons of the Nobility.	Sons of the Clergy.	Sons of Burghers.	Sons of Peasants.	Sons of persons not belonging to the preceding classes.	Sons of public functionaries.
Upsala,	153	334	245	212	—	310
Lund,	26	165	140	143	199	132
	179	499	385	355	199	442

* The tonde contains, we believe, about 4½ bushels of English measure.

† The dollar-banco is equivalent to about 37½ cents of our money.

This view, as Mr. Laing justly remarks, is highly honorable to the Swedish nation. It cannot have escaped the notice of the reader, that it is from the sons of the clergy and of the peasants that the majority of the students of the Universities are derived. It is also very honorable to the nation that the students in her Universities are about as 1 to 1,400 of her entire population.

Among the professors at Upsala there are several men of distinguished merit, among whom we may mention Professor Geyer, who is one of the best historians of the present day, and a man of very general attainments. Their incomes are not great; but as living in Sweden is not expensive, they are enabled to live comfortably and creditably on very moderate salaries. They are as a body distinguished for urbanity of manners, hospitality and attention to strangers, as well as an honorable discharge of their professional duties.

The students, too, are a good looking body of young men. We have seldom seen young men of finer appearance than those whom we saw take their degrees in philosophy at the promotion in June, 1836. We could only regret to see so free a use of brandy at the public breakfast and dinner on that occasion. But we do not know that the conduct of the young men was more censurable on that occasion than that of their superiors in age and station, and who ought to have exhibited a better example.

It is Dr. Clarke, we believe, who affects to ridicule the uncouth dress and appearance of the students in Upsala, at the time when he visited that University. But whatever may have been the opinions of the celebrated traveller respecting some of their predecessors, we have every reason to believe that the present students of that distinguished seat of learning have no mean opinion of themselves. On the occasion of the consecration of the excellent Dr. Wingard as Archbishop of Upsala, and his induction into that high office, a few months ago, the good primate of all Sweden in his address to the students called them his "young friends." This familiarity was highly resented. "Who gave him the right to take such a liberty with us as to call us his young friends," said they, as they proudly and loftily strutted along the walks in the 'Grove of Odin,' after the delivery of the most paternal address of the Archbishop, "Who gave him the right to take such a liberty as that with us?" And sure enough, we also say, who did?

PROFESSORS IN THE UNIVERSITY OF UPSALA.

IN THEOLOGY.

Professors.—Charles Jonas Almgvist, John Thorsander, Ch. Erik Fahlerantz, Andrew Erik Knös.

Adjuncts.—Andrew Bernhardsson Lundqvist, F. Sjösteott, Jacob Ulrik Segerstedt.

Docentes.—Thure Annerstedt, Samuel Laurence Ljungdahl, Charles William Park, Andrew Erik Norbeck, M. E. Morenius.

IN JURISPRUDENCE AND LAW.

Professors.—I. Ed. Boëthius, (Dean,) P. E. Bergfalk.

Adjuncts.—C. O. Dellden, J. C. Lindblad.

IN MEDICINE.

Professors.—Hen. Will. Romanson, (Dean,) P. von Afzelius, G. Wahlenberg, Israel Hwasser, C. Hen. Bergstrand.

Adjuncts.—P. J. Liedbeck, Olof Glas.

IN PHILOSOPHY.

Professors.—L. P. Walmstedt, I. Svanberg, I. Bredman, Samuel Grubbe, E. Gust. Geijer, P. D. Amad. Atterbone, P. Sjöbring, I. H. Schröder, E. Fries, Will. Fred. Palmblad, E. Aug. Schröder, Ch. Th. Järta.

Adjuncts.—E. Wallqvist, Hen. Falck, Gust. Svanberg, Hen. G. Lindgren, P. Will. Afzelius, Jonas Bern. Runsten, Jonas Sellen, Christopher Jacob Boström, Olof Wingquist, Cl. Olof. Ramström, Ch. John Fant, John Sponberg, Ch. Will. Böttiger.

Docentes.—Otto Fred. Tullberg, Ch. Aug. Hagberg, John Albert Dahlström, Nils John Berlin, Ch. John Tornberg, Fred. Ferdinand Carlson, Ch. Ed. Zedritz, Ch. Julius Lenström, Em. Gab. Björling, Jac. Ed. Ström, Erik Engelbert Ostling, P. N. Ekman, And. Fred. Beckman, Gust. Reinhold Daniel Rabe, Ch. Will. Aug. Tham, John Fred. Johanson, P. Erik, Svedbom, Fred. Geo. Afzelius, J. Lar, Samzelius, Ch. John Malmstein, John Peter Arrhenius.

Besides these, there are six teachers of Exercises, Music, Dancing, Fencing, &c., &c.

From the preceding catalogue it appears that there are in the University, in all the departments, 23 professors, 20 adjuncts, 26 docentes, (or teachers,) and 6 teachers of exercises; in all, 75 persons who are employed in giving instruction in this University. There are also, at this time, five vacancies.

UNIVERSITY OF LUND.

In the University of Lund the number of ordinary professors, this year, is 24, viz: four in the theological faculty, four in the legal, four in the medical, and twelve in the philosophical. Besides these, there are 11 adjunct professors.

The number of students in actual attendance is 450, of whom about 100 are students in theology.

The revenue of the University is derived from several sources:

	<i>Rd. Rgs.</i>
From land and tithes, 7,000 Swedish barrels (tonde) of corn, (wheat and rye,) valued this year at	60,000
From the interest on its own funds,	11,000
From the budget of the kingdom, annually,	25,000
	<hr/> 96,000

Rix-daler Riksgalds, or 24,000 dollars of our currency.

The library of the University contains about 70,000 volumes.

Several of the professors of this University are men of considerable reputation, among whom we may mention the Rev. John Henry Thomander, D. D., Professor of Pastoral Theology.

A theological review was conducted during some eight or ten years by the Rev. Drs. Thomander and Reuterdaahl, Professors in Theology, but it ceased at the end of the year 1840.

NEWSPAPERS IN VARIOUS COUNTRIES.

[From a London paper.]

PARIS has now upwards of twenty-seven daily papers, the average sale of which exceeds 90,000 per diem, while London has only nine daily papers, with a sale of about 45,000 per diem. No sufficient data exists for computing, with any degree of accuracy, the number of copies of newspapers at present annually circulated in the United States, but it probably does not fall far short of 100,000,000. (The total number of papers issued in Great Britain and Ireland, in 1837, was only 47,248,000.) The weekly issues of the British press of Lower Canada, are 29,000; those of the French press 8,000. The earliest Spanish newspaper was published about the commencement of the eighteenth century. In 1800 only two political newspapers were published; and but a few years ago, only twelve newspapers for a population of 12,000,000. There are about twenty newspapers and daily journals in Portugal, and one at the Azores. The whole number of journals in Italy exceeds 200. Few of the existing papers date back further than the commencement of the present century. The Greeks publish nine: four at Athens, one at Napoli, two at Hydra, and two at Missolonghi. The Government *Gazette*, of Corfu, is the only journal published in the Ionian Islands. There are about a dozen periodicals at Malta, most of them weekly. At Gibraltar, a government paper, of a very diminutive size, is published daily. The journals published at Constantinople, in January, 1841, were the *Tagrim Vakai*, a government paper, and the *Djerédéi Havadis* in vulgar Turkish, containing general information. In the whole extent of Africa there are fourteen journals. One has appeared at Algiers regularly since its possession by the French in 1830: two are published on the western coast, at the American colony at Liberia. There are eleven political newspapers at the Cape of Good Hope, half which are printed in English, and half in Dutch. An official gazette was established in Persia, in 1838. It is lithographed. In Calcutta there are six English daily papers, three tri-weekly, eight weekly, and nine Hindustanee weekly. At Bombay there are ten English periodicals issued semi-weekly, and four Hindustanee publications. Two weekly English papers were published at Canton, but are now removed to Macao.

A Brief Survey of the Congregational Churches and Ministers in Lamoille County, Vt.

FROM ITS FIRST SETTLEMENT TO THE PRESENT TIME.

COMPILED BY REV. S. ROBINSON, MORRISTOWN.

EXPLANATION.—The following mark † signifies installed. Those with — were not graduates of any College.

Towns and Churches.	Organization.	Ministers.	Native Place.	When Born.	Where Educated.	Graduated.	Theological Education.	Settlement.	Dismission.
Cambridge		Elijah Wollaget John Truair Royal A. Avery	Granville, N. Y. Brandon, Vt.			—	Rev. Holland Weeks, Pittsford, Vt. Rutland Association	1805 Nov. 21, 1810 Dec. 1824	1806 June, 1813 Dec. 1825
Eden	Oct. 1812	George W. Ranslow	Hinesburgh, Vt.	Sept. 22, 1800	{ Lit. & Th. Sem. } Bangor, Me.		Seminary, Bangor, Me.	Feb. 3, 1829	Feb. 1833
Elmore	1820	Joseph Farrar			Gilmanton, N. H.		Gilmanton Seminary	Dec. 15, 1812	Dec. 15, 1815
Hydepark	1834	Jabez T. Howard						Jan. 19, 1841	
Johnson	Sept. 20, 1817	John Scott	Yorkshire, Eng.	Feb. 15, 1802			Rev. Willard Preston, Burlington, Vt.	Mar. 2, 1836	Feb. 1838
Morristown	July, 1807	Daniel Rockwell	Lanesboro', Ms.	June 11, 1787			Rev. J. Hopkins, Newhaven, Vt.	Oct. 20, 1824	Nov. 27, 1828
Stow	Nov. 21, 1818	Septimius Robinson† R. I. Watkins	Poultney, Vt.	July 27, 1790	Midd. Coll.	1833	Rutland Association	July 1, 1827	1830
Waterville	Feb. 25, 1823	Hiram Carlton	Barre, Vt.	July 18, 1811	Midd. Coll.		Andover Seminary	Jan. 4, 1838	
Wolcott	June 11, 1818	No Pastor							
		No Pastor							

Notes

ON THE PRECEDING TABLE.

LAMOILLE COUNTY is situated in the interior of the State, toward the north. It was constituted by act of Legislature, November, 1835, from parts of the counties of Franklin, Orleans, Washington, and Chittenden, and embraces twelve townships, in nine of which there are Congregational churches. It is bounded north-westerly by the County of Franklin, north-easterly by Orleans, easterly by Caledonia, south-easterly by Washington, and south-westerly by Chittenden counties. It lies principally between the two great chains of the Green Mountains. It is watered by the river Lamoille, from which it derives its name, which pursues a westerly course through its whole extent. Some of the townships are mountainous, while others embrace some of the finest and most fertile vallies of Vermont. The aggregate population at the census of 1830 was less than 9,000; it may probably at the present time somewhat exceed 10,000.

For the population in all cases reference is had to the census of 1830.

CAMBRIDGE is the most westerly township in the County; situated on the river Lamoille. It was chartered in 1781; and the settlement commenced in 1783. The first records of the church are lost, hence the time of its organization is unknown.

Nothing is ascertained of Mr. Wollage, after he left Cambridge. He was previously settled in Guilford in this State. Mr. Truair received his theological instruction from Rev. Holland Weeks, formerly of Pittsford, Vt., and who has since become a Swedenborgian. After he left Cambridge, he was settled over a Presbyterian church in Sherburn, Chenango Co., N. Y., and in Cherryvalley, Otsego Co.; from whence he went to the city of New York, where he labored for a time, and was deposed by the First Presbytery of that city. More recently he has been known in Hampshire Co., Ms., and in Cambridge and vicinity in this State, as the head of a new sect, who style themselves the Union Church. He is now at or near Oswego, N. Y. After the dismissal of Mr. Truair from Cambridge, the church was destitute of a pastor for nearly twelve years and an half. During this period, they were supplied with occasional preaching considerably. Rev. S. Parmelee of Westford supplied them one half of the time for four years. Mr. Avery studied theology with different ministers of the Rutland Association. He resigned his charge on account of ill health; and engaged first in farming and afterward in mercantile business. After an interval of more than ten years, he resumed his labors in the ministry, and is now, it is believed, in Saratoga Co., N. Y. Mr. Ranslow was educated at the Literary and Theological Institution at Bangor, Me., and since he left Cambridge has been installed at Georgia, where he still remains.

Since the dismissal of Mr. Ranslow, the church has been greatly convulsed and divided, by the efforts of *John Truair* and his followers. There has been latterly a better state of harmony. They were supplied the last year by Mr. Adams, a licentiate and graduate of Middlebury College. This church has been visited with several interesting seasons of revival. The first of great importance was in 1792, about 50 subjects. The next in 1808, about 20 subjects. Of these we have no means of ascertaining what numbers united with the church, as the early records are not found. In 1817 a most precious season of refreshing was enjoyed, when 68 were added to the church. Another partial revival in 1827 added 12 to the church. And in 1831 another precious season was enjoyed under Mr. Ranslow's ministry, when 38 were added. Some additions to the church have since occurred, as the fruits of a protracted meeting. Population of the town, 1,613.

EDEN is in the northern part of the County. It was chartered 1781, and the settlement commenced about 1800. The church was organized October, 1812. At the same time Mr. Farrar was ordained as their pastor. He remained three years and left. He went into some part of the State of New York. Nothing of his previous history has been ascertained. The church has always been feeble, and has had no other pastor. It is supplied at present one fourth part of the time by Rev. Daniel Warren, of Johnson. Revivals to some extent were enjoyed in the years 1822 and 1823, when a number were added to the church. Population in 1830, 461. Church consists now of about 30 members.

ELMORE is in the easterly part of the County. It was chartered in 1781, and the settlement commenced in 1790, by Martin and Jesse Elmore. It has progressed very slowly in population, containing in 1830 but 441. The precise date of the organization of the church is not ascertained. It is thought to be about 1820. It has never had a pastor, and only occasional preaching, and has never exceeded its present number of members, which is 18. The church have now settled a pastor, Mr. Jabez T. Howard, with a promise of great good as the result.

HYDEPARK was chartered in the year 1781, and a settlement commenced in 1787. It lies in the centre of the County, the County buildings being erected near its south line. There has never been any extensive influence here of the Congregational denomination. A small church was gathered, however, in the summer of 1834. It has scarcely now a name to live, there being but six of its number remaining in town. Population, 823—now, 1,050.

JOHNSON is in the central part of the County, on the river Lamoille. It was chartered January 2, 1792, and settled about the same time. The church was organized September 20, 1817, by Rev. Nathaniel Rawson, of Hardwick. It remained destitute of a pastor, with occasional supplies, till the settlement of Mr. Scott in 1836; though he commenced his ministry there in March, 1834. He was a native of England, and came to this country with his parents when but fifteen years of age. He pursued classical studies at Burlington, and studied theology with Rev. W. Preston of that place. After Mr. Scott's dismission, the church had only occasional supplies for a number of months, till July, 1838, when Rev. Daniel Warren was engaged as a stated supply, who still remains with them. He had been for twelve or thirteen years pastor of the church at Waterbury, Vt. There have been some seasons of partial revival enjoyed in this church. In 1826 and 7, 14 were added by profession. In 1830, a season of refreshing was enjoyed, as the fruits of which 17 were received into the church. In 1833, another revival, 26 being added; and during the last winter there has been another season, as the fruits of which 12 have been received into the church. Population, 1,079.

MORRISTOWN is situated in the central part of the County, immediately south of Hydepark. It was chartered in 1781, and the first settlement commenced in 1790. Owing to a defect in the records of the church, the precise date of its organization is not ascertained. It was probably about July, 1807. Mr. Rockwell studied theology with Rev. Josiah Hopkins, of Newhaven, Vt. Since his dismission, he has labored as stated supply in several towns in Vermont, and has since been installed in the State of Ohio, but has left that State and is now preaching at Elk Grove, Ill. Mr. Robinson was employed for a number of years previous to his entering the ministry, as a successful instructor of youth; commenced the study of theology with the late Mr. Cushman of Fairhaven, and afterward continued his studies with different ministers of the Rutland Association; was licensed by them in September, 1823; was ordained in Underhill, Vt. in March, 1824; was subsequently settled in Fairfax and Milton. The church in Morristown has never been able, without foreign aid, to sustain the preached gospel constantly, and had never attempted it till the settlement of their present pastor. They have for many years been much embarrassed, by owning only one half of a house of worship. The last year, however, they have succeeded in erecting a small, though neat and commodious house, for their exclusive occupancy. *No season of general revival*, from the use of the ordinary means of grace, has ever been enjoyed here, though several partial awakenings have existed. Some protracted meetings, conducted by different denominations of Christians, have resulted in additions to the several churches, and it is hoped in some true conversions. The greatest accession to the church, in one year, was in 1831, when more than thirty were received. Population, 1,315.

STOW is situated in the southern part of the County. It was chartered June 8, 1763, and the settlement commenced about 1793. The church in this town was organized November 21, 1818, with 6 members. It has always been small. It is regretted that so few facts in relation to their first pastor, Mr. Watkins, are ascertained. He was a graduate of Middlebury, and it is believed that he studied theology at Andover. Mr. Carlton was graduated at Middlebury, and studied theology at Andover. By request of the Vermont Domestic Missionary Society, Mr. C. came to Stow and spent the spring vacation previous to the conclusion of his theological course. The little church invited him to return, and the succeeding autumn he complied with their request, and was ordained pastor of the church, which then consisted of scarcely more than twenty members. One half of his salary has been as yet paid by the Missionary Society; and though the field is a most difficult one, still a gradual and constant advance has been made by the church in strength and efficiency. They have completed, within the year, a neat and

tasteful house of worship. This town, with Morristown, embraces one of the most pleasant and fertile vallies of Vermont. Population, 1,570.

WATERVILLE is in the northern part of the County. It was chartered 1788, by the name of Coit's Gore, and was not organized as a township until the session of Legislature in 1824, when it was organized by its present name. The church was gathered under the labors of the devoted and much lamented missionary, Abraham Baldwin, February 25, 1823, consisting at first of only eleven members. The church enjoyed very little preaching for a number of years, and never until the present year more than one fourth part of the time. During the years 1828 and 1829, Rev. S. Robinson, then pastor of the church in Fairfax, supplied them a part of the time. In 1829 a very precious season of refreshing was enjoyed, which brought an accession of twenty to the church. Occasional additions have since been made, and the present number is 40. The last year, the church erected a house of worship in company with the Methodists. They are now supplied one half of the time by Rev. John Gleed, from England. Population, 488.

WOLCOTT is situated in the eastern part of the County. It was chartered in 1781, and settlement commenced about the year 1800. It has progressed until latterly, very slowly in population. Its progress is now quite rapid. The church was organized June 11, 1818, by Rev. N. B. Dodge, then of Underhill. It consisted then of only six members. It has never had a pastor, nor enjoyed, with the exception of two years, the labors of a minister but a small proportion of the time. In the year 1837, Mr. A. Bachelder, licentiate, and in 1838, Mr. Lyman Lovewell, licentiate, were employed as constant supplies. This church, by a very great effort, have erected a commodious house of worship, of which they have the exclusive occupancy. Several seasons of special attention to religion have occurred here. Those particularly mentioned as interesting, are in 1832-3; in 1835, under the preaching of Rev. D. Rockwell, when a series of meetings was held in connection with the dedication of their meeting-house; and in 1838, under the ministry of Mr. Lovewell, when twenty-three were added to the church, as the fruits of a protracted meeting. Present number of the church, 76. Population of the town at the last census, 490—now more than 900.

ROMANISM IN THE UNITED STATES.

[Translated from the French by Rev. JOSEPH TRACY.]

THE following article presents some views of the history, condition, and prospects of the Roman Catholic Church in the United States, which will be new to the readers of the Register. That immense numbers have been lost to that church for want of a sufficient clergy, Bishop England appears fully to have proved; and other churches may well lay to heart the lesson which that fact teaches. On many subordinate points his statements need correction; and on some, his errors are pointed out in notes by the translator. Notwithstanding its errors, the article is very valuable. It is well to see our adversary's cause as it appears to his own mind; to know where his strength lies, both in reality and in his own apprehension; to see his own reasons for his own policy; to know how he regards and represents the past, and how he wishes to provide for the future. To students of American Ecclesiastical History, it will be of peculiar value; as it will direct them to several points which need to be thoroughly investigated.

The letter was written in English, but published in French, in the "Annals of the Propagation of the Faith," for May, 1838; (Vol. X. page 243;) and is now translated from the French for the Register. The notes appended to the letter in the "Annals," are retained entire, and are designated, as in that work, by numbers. The notes by the translator are designated by other references, and by the letters *Tr.*

It may be well to add, that the "Annals," from which this letter is translated, is a periodical work published at Lyons, in France, in six numbers a year, and is the official

publication of the Roman Catholic "Society for the Propagation of the Faith." That publication formerly boasted much of the rapid progress and encouraging prospects of Romanism in this country. Of late, it has spoken more of opposition, of difficulties, of trials, and of the need of extended and continued effort. This letter appears to have been the principal means of changing its tone; though other communications from their bishops here must have exerted a similar influence. We have in this letter, therefore, the principal foundations of the policy by which the Roman Catholics of Europe are now guided in their efforts in the United States.—*Tr.*

MISSIONS IN THE UNITED STATES.

Letter from my lord England, Bishop of Charleston, to the Central Council of the Society for the Propagation of the Faith, at Lyons.

GENTLEMEN,

In the letter which I received from you, dated Lyons, August 19, 1836, you propose to me four questions, to which you request an answer; and you accompany them with some remarks, the justice of which I readily acknowledge.(1)

Indeed, it appears very evident to me, that instead of rejoicing over the increasing number of the faithful in the United States, religion has too much reason to deplore the immense losses she has sustained. I by no means deny the increase of the number of Catholics, of which the cities that are built by thousands, and the new regions brought under cultivation, offer incontestible proofs. Still less can one doubt the increase of the number of bishops and priests, the erection of new churches, the opening of new colleges, the endowment of religious houses, and the improvement of schools. Nor, finally, do I mean to say that the number of Catholics is less than it was fifty years ago, or even that we are as feeble as we were five years ago; yet I affirm that the loss of the church has been great beyond imagination.

The United States contained, fifty years ago, three millions of inhabitants. Now, there are fifteen millions. Of these fifteen millions, seven should be reckoned as the descendants of the three millions before mentioned. Deducting seven from fifteen, there remain eight millions of emigrants, and of inhabitants acquired by the cession of Louisiana and the Floridas. But, as half of the emigrants and inhabitants acquired by cession have been Catholics, it follows that if there had been no loss, the number of Catholics would now amount to four millions, without counting the increase from conversions, and the descendants of Catholics settled in the United States before the American Revolution.* But it is still a question, whether the number rises much above a million. I estimated it at less than a million four years ago; but I have found, by a more accurate investigation, that my estimate was below the truth. They may amount, now, to twelve hundred thousand.

Here the remark cannot escape you, that this calculation gives a result altogether like that which I gave you, for the diocese of Charleston, concerning the number of descendants of Catholics actually found connected with the different sects.(2)

(1) The questions addressed to my lord England in the letter to which he refers, will appear in the course of his reasoning.

* Bishop England doubtless underrates the natural increase, and therefore overrates the increase from other causes. In the "Annals" for September, 1838, is an extract of a letter from the Roman Catholic bishop of Vincennes, which states that, according to official returns, 266,950 emigrants had arrived, within six years, at the single port of New York; from which he infers that 350,000 had arrived, during the same period, in the United States. Supposing emigration to have been going on at the same rate from 1790 to 1838, the whole number would be only 2,800,000. But for the greater part of that time, the annual number of emigrants from Europe has been far less than in those six years; so that this estimate is at least sufficiently liberal. Something should be added for the natural increase of these emigrant families; but it is well known that such families, especially among the Irish Catholics, do not increase so rapidly as our native Protestant population. Still, it appears certain that the whole number of Roman Catholics in the United States is far less than the number of Roman Catholic emigrants and their descendants, including the population acquired in Louisiana and the Floridas. It would be hard to show that the difference is not more than one million.—*Tr.*

(2) It is a consolation to think that this falling off of Catholics ceases, in proportion as the bishoprics are multiplied, as the clergy becomes more numerous, as the emigrants, in a word, find in the vast regions

All my reflections on this subject for many years,—and you may well suppose that I have examined it seriously,—have led me to assign particular causes, in different places and at different epochs, for this great and enduring evil. But however numerous these causes may be, and in whatever circumstances they may have arisen, I believe they may all be classed under one general head:—the want of a clergy sufficiently numerous, and possessing the necessary qualifications, for carrying on the work of missions in the United States.

But I will endeavor to place this subject in a clearer light, by a very brief historical view of the establishment of the Catholic church in the several countries which form the United States. For the sake of greater accuracy, I shall divide it into several epochs, according to the changes of government and other circumstances which have affected the state of religion.

The territory of the United States is composed of three grand divisions; first, the regions that have been under Protestant dominion from the time of their discovery; second, those which, till the American Revolution, were, at least to a great extent, in the possession of Catholic powers; and finally, the vast country west of the State of Missouri and the lakes;—a country which is yet almost wholly in the possession of the Indians, and of which even its masters have but an imperfect knowledge.

The first division comprises New England, or, according to their present names, the States of Boston,* New York, New Jersey, Pennsylvania, Delaware, Ohio, Kentucky, Tennessee, Maryland, Virginia, the Carolinas, Georgia, and the greater part of Alabama. Here the English and the Dutch formed almost all the first settlements; but we may consider Great Britain as having been mistress of the country from its first colonization; for the dominion of the Dutch continued but a short time, and their mode of government, in whatever relates to the Catholic religion, was in no respect different from that of England.

The second division includes Indiana, Illinois,† Missouri, Arkansas, a part of Michigan, Louisiana, Mississippi, and a part of Alabama. The possession of this immense territory was either divided between France and Spain, or held by both in succession. It is no part of my design to speak of the vast solitudes that extend westward even to the Pacific Ocean, and which form the third division.

Before proceeding to consider the state of the regions that form the second division, in the different periods since the establishment of the Catholic dominion there, it seems necessary to explain the system which has been, and in many respects is still, followed by France and Spain, in their possessions beyond the

which they have gone to subdue, altars where they may worship, supports for their religion, and schools for their children. In the diocese of Charleston, this loss of the descendants for Catholics was, in a few years, according to the calculation of my lord England, about 50,000! Now there are, in the same diocese, not more than from twenty to thirty defections a year; and this number is more than balanced by that of conversions to the Roman Catholic religion. This explains the sudden rage with which the ministers of divers sects are transported at this new aspect of affairs. They were very kind, while the Catholics, few in number, were disappearing in the crowd, and while the results of emigration were wholly favorable to the Reformed religion. As soon as the Roman Church came forward in some degree to save her children, her prospects changed. They perceived it, and changed their language and their conduct. Such has always been the spirit of Protestant tolerance. Hence those atrocious calumnies, incessantly repeated against the clergy; those infamous libels, profusely scattered in all directions; those appeals even to brute force, which have caused the burning of the Ursuline Convent at Boston, and other similar occurrences.*

At last, the very excess of malice and effrontery seems to have brought on a calm. The letters of my lord Brute have informed us what is now the general state of mind in that country. (See *Annals*, No. 55, p. 156; and No. 56, p. 208.)

If the past has been full of affliction for the rising church of America, the future presents a more cheering prospect; and the members of the Society will find, in this short exposition, new motives to inflame their zeal, and to continue their assistance.

* Bishop England is responsible for this geographical blunder.—*Tr.*

† He sustains the old French claim to this region, as a part of Canada; and also the French boundary of Louisiana.—*Tr.*

* The burning of the Convent was not caused in the way here described. The facts were these. One of the nuns, Elizabeth Harrison, had disappeared, under circumstances which excited the suspicion that she had been either murdered or imprisoned in the Convent. Bishop Fenwick promised, in one of the newspapers, to explain the mystery of her disappearance on a certain day. When that day came, he published no explanation, but promised that one should appear the next week. This increased the suspicion and the excitement. The Selectmen of Charlestown made an official visit to the Convent, to ascertain whether Miss Harrison was alive and at liberty. The Superior refused to admit them, drove them away with insult, and threatened that the Bishop should raise a mob of "ten thousand brave Irishmen," who should defend the Convent, or if it was injured, tear down the houses of the Selectmen in retaliation. This defiance of the civil government and "appeal to brute force" by the Superior, was the immediate cause of the burning of the Convent. See the Report of Buzzell's trial, where the most important facts are shown by the testimony of the Superior and the Bishop.—*Tr.*

seas. I make no assertions on this subject, and shall be happy to learn that I have been misinformed. It has always been, I am told, the policy of France, to allow no bishoprics in her colonies, but to procure from the Holy See, the appointment of priests with a *quasi* episcopal power, to watch over the other members of the clergy, and to administer the sacrament of confirmation. At least, such is certainly the practice now in the French colonies; and when I have inquired for the motives of this conduct on the part of France, I have been told that this course is adopted to avoid embarrassing the action of the colonial government by the creation of such high dignitaries as bishops, who must be treated with great deference, and also to avoid exposing bishops to any unpleasant consequences which might flow from the disrespectful conduct of governors, if governors should ever be forgetful of the respect due to religion and the episcopal office.* It does not belong to me to judge of these motives; but I may say without impropriety, that such a manifest departure from the form of government established by Jesus Christ, and followed by the apostles, endangers the existence of discipline, at least among the secular clergy. And if we believe only a small part of what is said of the state of the French colonies before 1790, we shall still have sufficient grounds for saying that their state was deplorable.

I may be permitted here to notice the pleasing contrast between the colony of Canada, under the administration of the bishop of Quebec, and the countries under the jurisdiction of apostolic prefects. In Canada, religion has been respected, the faith has been preserved, discipline has been vigorous, the clergy has perpetuated itself; and, after the example of the clergy, the people, strongly attached to their ancient institutions, have shown themselves full of zeal, though under a government hostile to their faith, and industrious in the use of measures to subvert it.⁽¹⁾ I ought, however, to avow that the Catholic religion flourishes also in Gaudaloupe, in despite of the bad system pursued by France. My residence in that colony in 1833 gave me an opportunity to learn that the apostolic prefect and his clergy are distinguished by great regularity and zeal, and that the governor of the island, who respects religion himself, takes care to secure for it the respect of others.

The system of which I have spoken, naturally tends to the destruction of discipline; and moreover, in the colonies the priests reside so far from their superior, that his supervision can rarely reach them. And yet the greater part of the colonists are men who have left their country because they were regarded as suspicious characters at home, or in the hope of mending their broken fortunes; so that the population is by no means distinguished for good morals, and it would be a difficult task for an ecclesiastic living under the eye of his bishop, to effect any reformation in the manners of the colonists, or even to keep himself unstained while residing among them.

Spain, which has been less lavish of testimonies of respect for the episcopal character, could not find the same objections against sending bishops into her colonies; but they were always few in number, and although several of them are remembered with veneration, it is generally believed that there have been some among them whom the Spanish government would not have been anxious to see wearing the mitre in Europe, though that government had motives for not excluding them from ecclesiastical dignities. It is said that in the Spanish colonies, as well as in the French, the duties of the holy ministry have often been performed by priests whose conduct would not have been tolerated in Europe.

Thus we have to regret, both that the clergy were not under suitable control, and that they contributed so little to the edification of the people. To these causes we must ascribe the condition of the churches in Louisiana and the Floridas, at the time of their union to the United States. It is a fact within my own knowledge, that there was then in the Floridas but one priest; and he, not being willing to come under another government, retired first to Cuba, and

* That is, in plain English, the existence of bishops is a very great inconvenience, which the French government, though obliged to endure it at home, will not suffer in the colonies.—*Tr.*

(1) The English government, to which Canada was ceded by the treaty of peace of 1763.

then to Ireland, his native country. Louisiana was not much better supplied. When the possession of that country was transferred to the United States, it contained only an ignorant population, nearly destitute of priests, and consequently not living in any conformity to its professed religion. A great part of this population was composed of negro slaves. I know very well that, of all countries where slavery exists, none has established more legal guarantees in favor of the slaves than Spain; and that no better system can be imagined than that which Spain has adopted, to alleviate the inevitable consequences of a state of slavery in the colonies. Yet, in Louisiana, the slaves at first showed scarce a sign of spiritual life, because, under the dominion of Spain as well as under that of France, the establishment of the legal guarantees and other precautions used in the other Spanish colonies, had been neglected. These considerations will help the reader to understand the condition of the Catholic population added to the United States by the cessions of Louisiana and the Floridas. Besides, immediately after these cessions, people of all religions and of all opinions, and preachers of all denominations, threw themselves into divers parts of the new territory, which they considered as a vast uncultivated field, that promised an ample reward of their industry.

Long before the American Revolution, while Great Britain still possessed her colonies on the shores of the Atlantic, Canada was ceded to her by capitulation. At that time missionaries had collected congregations on the banks of the Wabash, of the Illinois river, and throughout the country which now forms the States of Michigan, Indiana and Illinois. The *red man*, who, at the voice of the ministers of the gospel, had abandoned the superstitions of his fathers, received the sacraments with a lively faith, and a humble confidence, and worshipped in spirit and in truth. But after the country had changed masters, the missionaries no longer had an open field there for their labors; and the children of the forest, faithful to their creed, might be seen weeping on the banks of the great river, and mingling their cries of grief with the howling of the winds, as they lamented the destruction of their altars, so poor, and yet so venerated. The axe has levelled the forests; the wild beasts have fled to the regions of the west; the plough has opened the bosom of the earth; cities have risen in crowds; the power of steam has triumphed over the force of currents; the bones of the first worshippers have already mouldered into dust; and yet Kaskaskia and many other places still exhibit the ruins of the first Christian establishments, where the Ottawas, the Illinois and the Pottawatomies resorted to exchange their wampum, smoke their calumets together, and bury their hatchets in token of peace, while their eyes were bedewed with tears at the recital of the sufferings of the Son of God. England became mistress of those countries; the Christian sacrifice was abolished; the Revolution soon followed; and the American eagle, mounting aloft in the vigor of youth and in the joy of victory, saw no vestige of the Catholic worship in those desolated regions.

I must now call your attention to those parts of the country, which were originally under Protestant dominion. In a religious point of view, they differed essentially from each other. New England acknowledged the authority of the mother country, and was settled by English Protestants. But those Protestants did not belong to the Established Church. They were the Puritans, who pretended that the Reformation, (for that name is given to the great apostasy of the sixteenth century,) had not gone far enough in England. They complained that the Established Church still held some anti-scriptural doctrines, and pronounced the greater part of its usages, superstitious, anti-christian, and idolatrous. Persecution had driven them from their native country. After residing for a time in Holland, where they hoped to find opinions agreeing with their own, they came to settle a country in America which had been ceded to them by the English government, and for which they had negotiated with the Indians. The Puritans, then, were enemies of the Church of England, and would not permit those who differed from them in sentiment, to reside in their territory. But as discussions necessarily arise among those who adopt the private interpretation of Scripture, which they regard as the inalienable right of each individual, they soon began to persecute each other, and separated, to plant new colonies, all agreeing in the determination to exclude the Catholics.

The same may be said of their neighbors the Dutch, then masters of the country which now forms the State of New York and a part of New Jersey. Their errors were faithfully followed by the English, who succeeded them.

The name of Virginia, at that time, was applied to the whole region comprehending not only the State of Virginia, but also the Carolinas, and the vast solitudes, then unknown, extending westward and southward, even to the undetermined boundaries of Florida. There the colonists, who were faithful adherents of the Established Church, introduced into their code all the atrocious laws which had been enacted in England against the Catholics. But there was an habitual animosity, the consequence of religious antipathies, between Virginia and New England.

Meanwhile, a company of English Catholics, with a small number of Irish, landed in America under the conduct of Lord Baltimore, who left his country to enjoy his religion. They settled in Maryland, on land of which they had obtained a grant, and proclaimed entire religious liberty to every man professing Christianity, of whatever sect.* After a short struggle with the Virginians, who attempted to expel them, they were enabled to live in peace, and their colony soon became prosperous. More than once, both Virginians and inhabitants of New England sought in the hospitality of Maryland, a refuge from the consequences of party rage at home; and they were not only protected in their civil rights, but were admitted to the enjoyment of all the privileges of citizens.

Some years afterwards, a considerable number of Quakers came with William Penn, and formed a colony between Maryland and New Jersey. They did not deem it expedient to enact laws against such as differed from them in doctrine; and yet, for a long time, there were but few Catholics in that colony.

The revolution which broke out in England in 1641, and which raised the Presbyterians and Calvinists to power, exerted a sensible influence on the colonies. The Maryland settlement was not yet twenty-five years old; and yet the Catholics already found themselves deprived of their rights, civil, religious, and political, by a band of strangers to whom they had given asylum while seeking to escape from the cruelty of their fellow religionists, and who now combined to persecute their hosts. The laws which were enacted at a later period, under Charles II. against the Catholics, and which took from them what little had been left by the tyrannic Elizabeth, James II.,† and the persecutors who succeeded,—these laws, I say, found persons in the colonies willing to execute them. Some additions were afterwards made in the reign of Anne; but the new legislators of Maryland deemed them insufficient, and added others still, that nothing might be wanting to complete the malignity of the English laws against the Catholics.

It will not be irrelevant to notice the character of some of these laws, which otherwise might not be suitably appreciated, and for which some unfortunate prejudices have too often served as an excuse. One is tempted to believe, at the first glance, that they relate only to Irish *servants* arriving in the colonies; but in order correctly to apprehend their spirit, and to know who these *servants* were, we must resort to the history of Ireland. This digression will throw

* The English laws for the punishment of heretics were made by the Roman Catholics, while in power, and were executed by them with relentless severity, both before the Reformation, and during the bloody reign of queen Mary. When the national religion became Protestant, the definition of heresy was changed of course, and the former persecutors became the heretics, and were liable to suffer under the laws which they themselves had made. Whatever the Church of Rome may now teach, the Romanists of that day held that no heretic—and they regarded all Protestants as heretics—could be a lawful magistrate. They held, therefore, that Elizabeth and her Protestant successors were usurpers of the throne of England, and that their allegiance was due to the nearest heir who was a Roman Catholic. They were traitors to the Protestant government in principle, at all times, and traitors in practice whenever they had any hope of placing a Popish pretender upon the throne. Romanism in England was, in fact, a wide spread conspiracy against the reigning monarch, and Roman Catholic worship was a means of keeping that conspiracy alive. The laws against heresy were therefore modified and administered with a view to its suppression; and then the Roman Catholics considered them as bad laws, which ought not to exist. They wished for "liberty of conscience," till they should become strong enough to take the government again into their own hands. Such was the policy of James II., recommended by Louis XIV., and defended by the sophistry of Bossuet, Bishop of Meaux, who advised James to make the declarations required of the kings of England in favor of Protestantism, as the most likely method of securing, in time, the re-establishment of Popery in that kingdom. Under the guidance of this policy, the colony of Maryland was settled, and its laws were made.—*Tr.*

† An error, probably typographical, for James I.—*Tr.*

much light on an important point in relation to the missions in the United States, and those of several other countries.

It is well known that when Henry VIII., urged on by his thirst for revenge, compelled his parliaments to legalize his anti-religious innovations, Ireland showed herself by no means docile to his caprices. The majority of the ancient English families which had settled in those parts of the island already subjected to British rule, continued firmly attached to the ancient faith, as did also the inhabitants of the districts which still preserved their independence. When Elizabeth came to the throne, both her interest and her pride required her to maintain the separation from the Holy See. The arrogance of her father revived in her, and the parliaments were her slaves. Being at peace in England, she undertook to complete the conquest of Ireland, not only by subduing the districts which had never acknowledged her authority, but by forcing all the inhabitants of the island to embrace the religion that she had made. The descendants of the ancient Irish, and those of the first English colonists, received orders to abjure the religion of their fathers, and to substitute for it that of the queen. Several Irish chiefs refused to bow beneath the yoke, and the nation generally showed the same firmness. The history of the partial triumph which Elizabeth obtained, appears like a fable, on account of the perfidy, the murders, the horrors of every kind, which it records. Confiscation, deprivation of rank, exile, imprisonment, and the scaffold, were the means employed against men whose only fault was fidelity to God; and yet Elizabeth did not live to accomplish all that her wickedness had led her to undertake.* James I., who succeeded her, had not equally formidable talents; but he steadily pursued the path that she had opened, and Ireland found him a destructive despot. Entire provinces were reduced to desolation; and the Scotch Presbyterians came, by his order, and took possession of the lands from which the Catholics had been expelled by all the scourges which persecution can wield. Charles I. succeeded James, and completed the ruin of that unfortunate country. Europe was astonished at such atrocities; and the oppressors, adding calumny to their other crimes, alleged that the Irish were a stupid, ignorant and cruel race,—an accusation which meant merely that the Irish were Catholics, and would not apostatise. It is true that they were poor; but they were made poor only by being plundered; and if they are denounced as bands of robbers, it is only because certain impregnable points still furnished a refuge to some of the ancient princes of the country and their faithful adherents.

England had lost her hierarchy. Ireland saw her cathedrals and their estates pass into the hands of men introduced by force and sustained by the soldiery; into the hands of men who blasphemed the religion to which those churches and estates had been consecrated; and though the episcopal sees preserved their succession, they were not occupied. Several bishops suffered martyrdom. Others were courageous confessors† of the faith. At that time, faithfulness to God was called treason against the crown: *This man is not Cæsar's friend*, (John xix. 12); and since that time the Irish Catholic clergy have been constantly denounced by their oppressors and their dupes, as men who excite the people to rebellion.

Cromwell rose to supreme power, and with him reigned fanaticism, hypocrisy and rapine. His satellites spread themselves over the whole surface of Ireland, ransacking the most private retreats, ruining those who had escaped the first devastation, and plundering even the families which, under the Tudors and Stuarts, had enriched themselves at the expense of the Catholics. No country was ever the prey of a horde more vile and voracious, than the revolutionary

* After the death of the bloody queen Mary, Philip of Spain, who had been her husband, became a suitor for the hand of Elizabeth, but was rejected, and was ever after her bitter enemy. The Romish priests in Ireland instigated the people to deny the right of the heretical Elizabeth to the throne, which the Popish party asserted, belonged to Mary of Scotland, who had been educated in the Romish faith in France. Philip sent an army to invade Ireland, and the Irish Papists joined him; but the Spanish troops were expelled, and the whole island subdued. The conclusion of the war took place a few days after the death of Elizabeth, but before the news of that event had reached Ireland. The treason committed by the Irish Papists in aiding the Spanish army, Bishop England justifies, as nothing but "fidelity to God." —Tr.

† A "Confessor," in the early ages of Christianity, was one who had avowed himself a Christian, when called upon by the heathen magistrates to worship their gods, as a test.—Tr.

English army. The soldiers of Cromwell took possession of two thirds of the lands in Ireland; and the Catholic population seemed to them to be good for nothing but to furnish hewers of wood and drawers of water.* This is the period at which the Catholics of Maryland also were persecuted; and it was done by order of the government which transferred the riches of Ireland to the hands of ignoble adventurers.

The history of all revolutions shows, that the men who rise to power by means of them, always endeavor to convince the world of the unworthiness of those whose places they usurp. The revolutionary Protestants had seized upon every thing, while proclaiming the abolition of nobility and of titles, which they pronounced incompatible with the law of God and the rights of men. At the restoration of Charles II. they changed their language. They clothed themselves with all the titles of which they could get possession, and in time their children became the most influential members of the peerage of Ireland.

The Catholics received their death blow on the flight of James II.† They had capitulated on condition of enjoying religious liberty; and the capitulation had been signed at the very moment when the troops of William had been checked before the walls of Limerick, and a French fleet blockaded the mouth of the Shannon. They trusted the royal word; and they found themselves compelled to endure the outrages of a parliament, composed of the upstarts who have just been mentioned. Finding only tyrannical oppression, instead of the liberty which had been promised, they despaired of their cause. The greater part, with tears of indignation, bade adieu to their country. Some of these voluntary exiles were hospitably received by the kings of France and Spain, and by the Catholic states of Germany; and families of the most illustrious names in Europe, have in their veins the blood of these noble confessors. Others crossed the Atlantic, to join the Irish Catholics settled in Maryland, hoping to escape in a foreign land, the pressure of the yoke which had borne down their heads in their own unhappy country. Men whose ancestors had for centuries possessed immense fortunes, were found, seeking the means of subsistence by a laborious industry; and some, to pay their passage, engaged to labor in cultivating the soil for a stipulated time after their arrival in America, at a price below the ordinary wages. At the time of which I am speaking, negroes from Africa were imported into America, and there was a tax on their importation, of so much a head. The legislature of Maryland distinguished itself, by one enactment, among many other tyrannical regulations, which was intended to degrade the Irish confessors of the faith; an act imposing the same tax on the importation of an Irish *servant*, as upon the importation of a negro. This treatment, however, was nothing new to the wretched exiles; for the laws of the country which they had left, offered the same reward for the head of a monk, as for the head of a wolf. But the negro, though a slave, could practise his religion freely; while the *servant* found, on the soil to which he had come to be taxed and degraded, all the laws which had driven him from his home.

It is only by studying the series of facts which I have repeated, that one can understand the difficulties which have retarded the progress of the Catholic religion in the United States; and unfortunately, this part of history, so neces-

* Bishop England does not tell what brought Cromwell to Ireland. It was the "horrible rebellion," which, having been planned in secret, was treacherously commenced on the 23d of October, 1641. The Rev. Daniel Williams, who lived many years in Ireland, in a Thanksgiving Sermon, preached October 23, 1689, "for the Protestants' Deliverance from the Irish Rebellion," says:—"Two hundred thousand Protestants were destroyed by these bloody men. Many, at the first breaking out of this rebellion, were invited to feasts by the Irish, and butchered at the entertainment. Mere dying was a kindness. Tediumness and barbarity must heighten their slaughters. They stripped multitudes, and forced them to perish with cold and famine in that hard winter. Crowds were burned together in barns; many driven into rivers, and such as attempted to escape, were forced back to perish in the waters. Women with child they ripped open. Poor babes they tossed on pikes, as pleasing sport. Candles were made of men's grease. No entreaties of women or children could induce to pity." This account is substantially confirmed by other witnesses. These atrocities continued eleven years,—till Cromwell, in 1652, was sent to Ireland to put an end to the rebellion; which he soon accomplished.—*Tr.*

† James, having violated his coronation oath, by various acts of arbitrary power, and especially by his endeavors to bring England under subjection to the Pope, and finding that the nation would not bear his despotism and duplicity, fled to France, and was succeeded by William and Mary. The next year, aided by Louis XIV., he attempted to regain possession of Ireland. The Irish Papists generally took up arms in his favor; but William, one of the ablest generals of his age, repaired to Ireland in person, and the decisive battle of the Boyne soon compelled them to sue for peace.—*Tr.*

sary to the solution of many very difficult questions, has been not only neglected, but despised. Yet it is certain that one generation must be affected by the position of that which preceded it; and we must not forget that the greater part of the Catholic population of the United States is descended from the men whose misfortunes I have sketched.

It is an error, as all who understand the history of America agree, to think that Maryland was a Catholic colony at the time of the revolution, and that the Catholics had always retained the ascendancy there. It cannot be denied, that the descendants of the companions of Lord Baltimore are at this day Protestants, and that nearly all the population was Protestant when independence was declared. The number of families that always retained their faith and a part of their property, was very small; and among the *servants* who continued faithful to their religion, but few could have recourse to their ministers and transmit their faith to their children. The clergy were especially the objects of persecution. The priests were few in number, and were careful to keep out of sight of the Protestants, who hunted them like noxious animals.

It had been arranged,* that the English colonies in America, and all the other colonies of the same nation, should be under the jurisdiction of the apostolic vicar of London. This arrangement, which appeared excellent in theory, proved disastrous in practice. The apostolic vicar of London, being himself surrounded with serious difficulties and exposed to persecution, could neither ascertain the wants of the colonies, nor apply the remedy.

Thus perished a colony, founded under the auspices of Great Britain, and to which the royal protection had been promised. And observe, I have only sketched the conduct of the party which accuses the Catholics of bigotry. I have just briefly described the means which enriched the fathers of those who now reproach the Irish and American Catholics with their poverty. I will add one more touch to this picture, showing one of the methods by which some of the nobility enriched themselves. Some Catholics in England and America, when threatened with the loss of their estates, made legal transfers of the title of their property into the hands of Protestants, who were their friends and neighbors, and who consented to manage them for their benefit, and engaged to restore them whenever the laws should allow Catholics to possess them. Some Protestants respected the sacred deposits committed to their hands, and thus saved the property of the victims of law, (if such iniquitous enactments can, without profanation, be called law); but for others, the temptation proved too strong; and persecutors of the Catholics now boast of their wealth, who are indebted for it to the infamous treachery of which their ancestors were guilty.

I have said that in Pennsylvania, religious liberty was under no legal restraint. That colony, therefore, furnished an asylum for Catholics who were persecuted in Maryland. But it was scarce possible for them to find a priest; and it was scarce possible for the Quakers to understand that the Catholic religion ought to enjoy its share of liberty. The Catholics, indeed, were in no danger of being hanged, banished, pillaged or taxed by the Quakers; but there was something cold and repulsive in the countenances of their hosts, which expressed plainly enough, what no one was willing to say. I know nothing that better illustrates the conduct of the Quakers towards the refugees from Maryland, than the popular story of the Quaker who wished to get rid of his dog. He looked earnestly at him; and seeing people approaching, said with a loud voice; "I will not hang you, I will not strike you, I will not cane you, but I will call you by your name;" and as the people around began to listen, he solemnly uttered the two words, "mad dog." The unfortunate animal was forthwith assailed by the by-standers, and beaten to death; while the Quaker, who had given the word for his destruction, looked on with a pitiful countenance, and pronounced a long discourse on the cruelty of people towards dumb beasts. However, I would by no means ascribe this character to all the members of a society, in which I have found men full of benevolence, and generous benefactors. I only wish to give an idea of the position in which the Catholic refugees

* That is, by the court of Rome.—Tr.

in Pennsylvania found themselves placed. I will here state one fact, among a thousand which might be brought forward in proof of it. About a century ago, several Catholics in Philadelphia wished to build a chapel in a retired part of the city. Up to that time, nothing had ever been done in the colony, to impede the practice of any kind of worship. Yet the men who were then at the head of affairs, thought it indispensable, in a matter of so much importance, to consult the privy council of England. "This class of people," said they, "is every where spoken against;(1) and though there is no law against them, we ask whether it is expedient to allow them to erect a building for religious purposes." The response echoed the sentiment of the inquiry. "There is no law in the colony which authorizes you to oppose the attempt of the Catholics; but the privy council desires that its execution may be impeded as much as possible." And the colonists certainly showed no disposition, in their treatment of this matter, to bring upon themselves the censure of their rulers at home. What I have said may illustrate the tolerance of the Pennsylvanians. Every where else, the Catholic religion was formally excluded.

The preceding remarks show sufficiently what obstacles the Catholic emigrants met on their entrance into the English colonies. Before the year 1771, the Irish Catholics had settled scarce any where except in Maryland and Pennsylvania. Some German Catholics had also settled in Pennsylvania; but so destitute of priests, that the most diligent research discovers but two or three. Being thus deprived of all spiritual aid, separated from their companions in misfortune, estranged from their relatives, lost, so to speak, in the midst of sectarians, accustomed to see the true religion outraged and its adherents ridiculed and abused, and finally, seeing no prospect of ever being able to practice it, the greater part of them ceased to make profession of their faith, allowed themselves to be led to the Protestant temples, married wives from Protestant families, and their children, learning only false notions of the religion of their ancestors, knew it only to hate it. Thus the greater part of the descendants of the Catholics who emigrated to New England, are now sectarians. Yet it is asserted that more than half of the regular troops furnished by Pennsylvania during the war of the revolution, or, as they are now called, the *Pennsylvania lines*, were Irish Catholics; from which it may be inferred, that though the church had suffered enormous losses from the causes that I have enumerated, it still presented, at the epoch of the revolution, an imposing mass, composed in a great measure of Irish, of whom perhaps a third part were born in Ireland. The revolution gradually effaced the laws which authorized persecution; but it could not create a clergy, nor destroy prejudices which had taken such deep root, and which had been so industriously nourished by incessant calumnies; and even after the revolution, it was many years before all the States effaced from their constitutions the laws which excluded the Catholics from all offices of honor, profit and trust.

To understand perfectly the state of religion before the revolution, we must consider the consequences of the cession of Canada; which may be considered as comprising the region now called Lower Canada, extending from Quebec to Montreal. There is the country which I shall call Canada; and the region which comprehends Upper Canada and the countries west of the United States, ceded by France to England, I shall call the External Territory. Under the government of France, the religious interests of Canada had been managed with zeal and prudence. A bishopric was established at Quebec, and parishes were organized and intrusted to pious ecclesiastics, who spoke the same language and had the same habits and origin as the rest of the nation. There were erected seminaries for the education of a clergy, colleges for the laity, convents for the education of girls, hospitals and charitable establishments, in which the people found their own usages and their own belief. The English government was at first hostile to the Catholic religion, and gave to the successive governors very particular instructions, to undermine the Catholic faith and secure the triumph of the established church. But though the faithful

(1) Acts xxviii. 22.

in Canada, both clergy and laity, had to suffer much, all attempts to destroy the Catholic religion, or even to arrest its flight, were in vain. The government at last found itself compelled to respect the religion which it had attempted to ruin; and the time when the American colonies were urging their grievances and pressing their demands, was not the time to come to a rupture with the Catholics. England had the good sense to become more moderate in her opposition to the Catholic religion. She has reaped the fruit of that policy; and it may even be said, that the intolerance and fanaticism which desolated the other colonies, have contributed to confirm her in the possession of the important territory she had acquired.

Among the divers complaints presented by the thirteen colonies which afterwards became the United States, some were of great importance and manifestly just; but others were evidently without foundation. Among these last, the following deserves to be noticed: "That England had injured the colonies, by protecting the Catholic religion and tolerating its worship in Canada; which had been done, it was said, for the sake of securing the reduction of all the colonies to a state of slavery."* And yet, after publishing this singular complaint, Congress sent a deputation, to engage the Canadians to make a common cause with them against Great Britain. It is not surprising that this deputation was very coolly received. The Canadians had been put upon their guard. They had not forgotten the martyrdom of father Sebastian Rasles,⁽¹⁾ and other acts of similar kindness of heart, very ill adapted to inspire them with confidence in the New England colonists. Yet this movement of Congress shows that a change was taking place in the sentiments of the Anglo-Americans towards the Catholics.

Some missions had been established in the External Territory, among the Indians. The conduct of the neophytes was edifying. The Jesuits had the principal direction of those missions. They received, for their support, considerable sums, besides what was necessary for the maintenance of their own establishments. The English drove away the Jesuits, took possession of their buildings and funds, and, so to speak, restored that vast country to its state of primitive desolation. Thus that part of Canada which was ceded to the United States, came to be totally deprived of religious establishments, though it had been a land of missions. From that time, the descendants of the red men, converted by the first missionaries, have disappeared from that region. Some of them passed over into the English territory, where a policy entirely new had begun to prevail, and others retired towards the Pacific ocean.

Among the most wealthy colonists at the south, were some families of Huguenots, whom England had received after the revocation of the edict of

* The passage to which Bishop England refers, is doubtless the following, which is contained in the Address of Congress to the People of Great Britain, adopted October 21, 1774:—

"By another act, the dominion of Canada is to be so extended, modeled and governed, as that, being disunited from us, detached from our interests, by civil as well as religious prejudices, that by their numbers daily swelling with Catholic emigrants from Europe, and by their devotion to an administration, so friendly to their religion, they might become formidable to us, and on occasion, be fit instruments in the hands of power, to reduce the ancient, free Protestant colonies to the same state of slavery with themselves.

"This was evidently the object of the act: and in this view, being extremely dangerous to our liberty and quiet, we cannot forbear complaining of it, as hostile to British America. Superadded to these considerations, we cannot help deploring the unhappy condition to which it has reduced the many English settlers, who, encouraged by the royal proclamation promising the enjoyment of all their rights, have purchased estates in that country. They are now the subjects of an arbitrary government, deprived of trial by jury, and when imprisoned, cannot claim the benefit of the *Habeas Corpus* act, that great bulwark and palladium of English liberty. Nor can we suppress our astonishment, that a British Parliament should ever consent to establish in that country a religion that has deluged your Ireland with blood, and dispersed impiety, bigotry, persecution, murder, and rebellion, through every part of the world."

The reader will judge, whether Bishop England has quoted this document fairly.—*Tr.*

(1) The martyrdom of father Sebastian Rasles occurred August 23, 1724. See the account given by father De la Chaise, in the *Lettres Edifiantes*. It may be found in the *Annals*, No. 28, p. 449.*

* Sebastian Rasles, Ralle, or Rale, was a French Jesuit missionary at Norridgewock, in Maine. It appears from his own papers, which at different times fell into the hands of the government of Massachusetts, that he was in correspondence with the French governor of Canada, by whose aid he hoped to exclude the English from the region where he resided; and that he accompanied his own Indians in at least one expedition against the English colonists, and acted a conspicuous part in at least one attack upon their settlements. The evidence against him, as an instigator of Indian wars, induced the government of Massachusetts to make repeated attempts to arrest him. At last, August 23, 1724, the Indian settlement at Norridgewock was surprised, attacked and destroyed. Rasles fell in the battle. See the *Collections of the Mass. Hist. Soc.*, 2d series, Vol. 8, page 250. One of his letters may be found on page 266 of the same volume. See also the last number of the *Am. Quart. Register*, page 23. To call the death of Rasles a "martyrdom," is a gross perversion of terms; unless instigating the Indians to massacre the English colonists was a part of his religion.—*Tr.*

Nantes, and who, by their industry and perseverance, had acquired considerable fortunes, to which every succeeding generation had made additions. It was to be expected that they would retain some prejudices against the religion by which, they imagined, their fathers had been made to suffer; but it must be said that they never showed a spirit of persecution. At the time of which we are speaking, there was scarce a Catholic in their vicinity, and for many years afterwards, it would have been vain to search there for a priest. Some Scotch Presbyterians had also settled in the southern part of the country, as well as some descendants of the Scottish colonists in Ireland; and some German Protestants had joined them.

This brings us to the time when the country ceased to be under the dominion of England, and the independence of the United States was acknowledged by treaty. Unquestionably, the number of Catholics was then less than it would have been, had there always been a sufficiently numerous clergy, and no persecutions. I cannot state what their number was. As to the priests, I believe their number is rather overrated by stating it at twenty-six. As hostility to the Catholics began to give way at the time of the Revolution, that was doubtless the time for attempting a great revolution in religion; but such an attempt could not be made, without a learned, zealous and numerous clergy. At that time, prejudices very naturally prevailed against England; and if that country* had been able to attend to any spiritual wants besides her own, priests sent thence to the United States could scarce have expected to be well received. But the condition of England was far worse then than now; though even now the clergy of that country are far from being sufficient to meet its wants. The last apostolic vicar of the district of London, in answering questions officially proposed, said that it was impossible to state when England would be able to furnish missionaries for its colonies. But at the time of which I am speaking, England was enduring, besides other evils, an afflictive persecution, and had not even a single establishment for education; so that America could expect no aid from that quarter.

As to Ireland—the loss of the American colonies had created a salutary fear in the mind of the English government; and to secure the attachment of that island, it was thought advisable to relax the system of persecution. But, notwithstanding that happy change, Ireland had not a seminary on her soil, and she found but an insufficient resource in the provisions which the four Catholic nations of Europe, and particularly France, had made for the education of her clergy. The languages of the Catholic nations, so different from the English, were a very serious obstacle to sending missionaries from France, Italy or Spain, to America. Another difficulty arose from the poverty of the American Catholics, and the entire want of all resources, except the estates which had originally been consecrated to the support of missions and of the establishments of the Jesuits; estates of which the priests of Maryland had obtained legal possession, which was afterwards transferred to the Jesuits of Georgetown, under the obligation of paying something for the support of the Bishop of Baltimore. These estates were the principal support of the missions in Maryland.

Thus, though there were then Catholics in many States of the Union, there were priests only in Pennsylvania and Maryland; and they were too few to meet the wants of all who called upon them. In Maryland, there were a dozen places where priests might be found; but in Pennsylvania, beyond the limits of Philadelphia, they occupied but two or three stations, and every where else the Catholic emigrants sought in vain for a priest and an altar. I have already pointed out the consequences of this sad state of things; the most lamentable of which is, the apostasy of so many thousand descendants of Catholic emigrants. Perhaps not more than six priests came from Ireland, with the thousands and thousands of Irish who landed during the eight or ten years which elapsed, from the acknowledgement of independence to the appointment of the first bishop in the United States. And while the population spread itself

* That is, the Roman Catholics in that country, of whom he arrogantly speaks, through the remainder of the paragraph, as if they were England.—*Tr.*

beyond the cities, the priests were obliged to shut themselves up in them. It must not be supposed that the men who were then at the head of these new States were half civilized savages. They were, on the contrary, men of superior intelligence. Many of them had been thoroughly educated in the schools of Europe, and had improved themselves by travel; they had served their country in the day of danger, both in council and in the field; they had read much, and maintained correspondence with the most distinguished men of the age. Such men must inevitably exert a great influence on the society which surrounds them. Others, formed in their school and possessing superior talents, strove to equal them, and often successfully. Schools and colleges were erected; local governments and courts of justice were established; religious congregations were formed; on all sides, efforts were made to create whatever was wanting. But, if he who contemplates this mighty movement, rejoices to see a bishopric erected, and the new see occupied by a man worthy of the religion he professed and the post committed to his trust; he will also be grieved to find that bishop without influence, because he had not a suitable clergy to sustain him, and could not create one. The greater part of those then in the ministry were wanting in the mental qualifications necessary to remove the false notions of which the heads of Americans were full; books, to explain the Catholic doctrines, could not be obtained; most productions of English literature, which had become the literature of America, were filled with passages adapted to destroy the Catholic religion by false expositions, by sophisms and by ridicule. There were neither presses nor libraries to meet the evil. The people were greedy for instruction, but could draw it only from poisoned sources.

We now come to the period when infidelity produced its inevitable consequences in France. Religion was proscribed, the clergy massacred or banished, pious laymen who escaped death, found refuge in foreign lands, and some of them crossed the ocean. The priests who remained in France, who were protected by the men in power and were employed in the public service, were bad priests. The good priests, the faithful and learned priests, poured out their blood for the sake of religion, or left the country. The emigrant French clergy were not content with edifying other nations by their resignation. In many countries they promoted the conversion of Protestants by their zeal and their good example. Happily for America, some of these men found an asylum there, and rendered important aid, at a time when her own clergy was so feeble. They studied the language as successfully as could reasonably be expected. There is no language more difficult for foreigners to acquire, than the English; and Frenchmen especially feel the difficulty. The few who become able to speak the language tolerably in public, are exceptions, commonly very rare exceptions, among those of the same nation who are able to use it in conversation. America has witnessed some of these exceptions. She has seen two or three public speakers who filled the pulpit respectably, and whom men of science and taste could hear with pleasure. Several others learned enough of the language to make themselves understood; and all preached at least by their example. But it must be acknowledged that if they had added a sufficient knowledge of English to the learning and piety for which they were distinguished, conversions would have been much more numerous; especially if their early habits of life had prepared them to mingle with the people and direct the missions. But it would have been useless to search for men of that cast; and even as circumstances were, the arrival of the French priests was a providential favor. Soon after, the insurrection in St. Domingo compelled a great number of colonists to fly, with such slaves as they could bring away. Some priests accompanied them, and settled principally in the southern States. Thus the French Catholics were furnished with all spiritual resources. It was far otherwise with the Irish, who were continually increasing in the seaports, though they left them by thousands to labor on farms and plantations in the interior, or to subdue the forests and uncultivated lands.

The colleges which Ireland had on the continent, had been destroyed by the French revolution and the wars which followed it; and when the English government began to treat that country with less severity, years passed away

before educational institutions could be provided, and funds collected for the support of professors and students. The bishops and people had begun the work; and the government gave, with apparent reluctance, a pitiful sum, which became very useful in the hands of those to whom it was intrusted. But Ireland had to supply the vacancies in her own churches; and this was evidently a duty more imperative, than aiding those of her children who had left her, to settle in foreign lands.

Finally, I must remark that during the twenty years next after the erection of the see of Baltimore—that is, during a period in which there was a great increase of the Catholic population, and when piety found more nourishment than formerly—the church suffered great losses, because the clergy was not yet sufficiently numerous, and could not, for the reasons which I have mentioned, extend its care effectually to the emigrants. I will mention, too, as another cause of the affliction of our churches, the condition of orphans, children of Catholics, even at the time when priests and congregations were multiplying. The children were placed in the public schools, where they inevitably lost their faith.* I will say again, that the bishop was obliged to confine his labors almost exclusively to the city of Baltimore, and that his diocese, almost as large as half Europe, enjoyed none of the advantages of Episcopal visitation. Finally, I will advert to those deplorable arrangements concerning church property, which furnished occasion for the usurpation of *trustees*, and for a host of schisms and dissensions in the churches.(1)

In 1810, the number of Catholics increased considerably in the large cities on the Atlantic seaboard, and in western Virginia and Pennsylvania. The Holy See thought it advisable to erect Baltimore into a metropolis, and to give it for suffragans, four bishops, who were stationed at New York, Philadelphia, Boston, and Bardstown in Kentucky. Two French priests, who had labored usefully in the missions, and who possessed all the virtues of their office, were appointed to fill two of these sees. To justify the praises I have bestowed upon them, I need only name my Lord Cheverus and my Lord Flaget. Two Irish priests were raised to the other sees; one of whom never came to the United States, and the other was overwhelmed with innumerable embarrassments, and lived but a short time after his appointment. Dr. Conelly succeeded the first bishop of New York, my Lord Concannon, who died on his journey from Rome to New York, and never saw the land he was to evangelize; so that Dr. Conelly was in fact the first bishop who took possession of the see, and governed the diocese. All admired his virtues, his humility, the zeal with which he visited the sick and listened to sinners at the confessional. Two of his priests were full of activity, and enjoyed some success. Much was accomplished by the zeal and prudence of one of the two, who governed the diocese during the difficult period between the death of the prelate and the appointment of his successor. The diocese of Philadelphia was at that time a prey to anarchy, the consequences of which it was not easy to repress.

* So Bishop Purcell, writing to his patrons in Europe, complained of the fatal influence of the free schools in Cincinnati. So the Roman Catholic priests at the Sandwich Islands forbade their converts to attend the schools instituted by the government, for teaching the natives to read and write. So the acting Roman Catholic Bishop at New York is now protesting that Roman Catholic children cannot be educated in the public schools, without endangering their faith. The testimony comes from all quarters, that the influence of public schools is fatal to the prevalence of the Roman Catholic religion.—*Tr.*

(1) See, on this subject, the letter of my lord the coadjutor of Philadelphia, *Annals*, No. 55, page 155.*

* The passage referred to, reads thus:—

"For the ordinary expenses of the diocese and of the mission, the generosity of the faithful is sufficient, except in a few places where their number is very small, and their means very limited, as is the case in the French settlements, and in some of the German. But the support of the churches, which is indispensable, encounters great difficulties, as the necessary funds can scarce be obtained, except on conditions which may become, and in certain cases actually do become, dangerous. A free gift can rarely be obtained. If any one gives a building lot for a church, it is on condition that the title to the land shall not be in the hands of the bishop. It is insisted that the title shall be in the hands of church-wardens, chosen annually by the parishioners, acting as a corporation. If a man gives anything towards the erection of this church, he requires a reduction in the price of the seats when they are sold,—as they must be, to meet the expenses of building. From the moment when that sale takes place, the church is no longer the house of the poor. Each purchaser owns his seat, just as he owns his house. He can sell it, bequeath it, or give it away. He has it under lock and key, and keeps it empty when he pleases. The church-wardens receive an annual rent for the seats, of which they give such portion as they please to the Curate, and do what they think fit with the rest. Cases have occurred, and there is always danger that they will occur,—in which the church-wardens have denied pecuniary support entirely to the Curate appointed by the Bishop, and have employed the money in supporting some scandalous priest, in opposition to ecclesiastical authority, in publishing pamphlets against that authority, or commencing suits at law against the Bishop himself!"

The "usurpation of trustees," then, consists in their claiming, as representatives and agents of the congregation, some voice in the selection of their pastors. The idea that the laity have such a right, is subversive of Roman Catholic discipline. It is, however, very likely to prevail more and more throughout the United States, and the Romish priesthood will not easily exclude it from the minds of their people.—*Tr.*

The southern part of the country needed to be better organized. The diocese of New Orleans was intrusted to Dr. Dubourg, a man of enlarged views, but who had no clergy under him, and no resources, and was obliged to contend with serious difficulties. He retired to St. Louis, and laid the first foundations of that diocese, where a large number of Irish, German and Canadian Catholics had come together. The sees of Charleston and Richmond were erected five years after the death of Dr. Carroll, who may justly be called the father of the rising church in the United States. Emigration increased with astonishing rapidity. Cincinnati and St. Louis became Episcopal sees. Florida was ceded to the United States. The churches there had been without pastors for several years; the ecclesiastical estates no longer existed, or had passed into other hands, before the erection of the see of Mobile; and when that see was established, nothing could be done but to place a bishop there without a clergy. A very short time afterwards, Detroit became a bishopric. Vincennes saw a daily increase of its population, composed of English and German Catholics, who were flocking to the fertile country in that vicinity.⁽¹⁾ Railroads have been constructed, by the side of canals which had been previously made; correspondences with Europe and facilities of communication have been wonderfully increased. The population, which fifty years ago, amounted to only three millions, is more than sextuple.* The Catholics have formed numerous settlements, of which not more than a third part can be visited. The consequences of this state of things are manifest. The question, therefore, is not whether the number of Catholics has increased, whether churches have been built, whether institutions have been founded. The true question is, whether there has not been a real and very great loss, for want of a sufficiently numerous clergy, and from being so long obliged to do as we have done? It is but too evident, that this question must be answered in the affirmative.

The principal causes of the loss we have suffered are, in my opinion, the following. 1. The influx of a great number of Catholic emigrants, into a country where no preparation had been made for the practice of their religion, and where, on the contrary, its practice would encounter a host of obstacles, which, to a stranger, must appear insurmountable. 2. The want of institutions for the education of Catholic children in the religion of their fathers. 3. The deplorable condition of many children of Catholic emigrants who have died of want, or who in consequence of their misfortunes or their faults, have left their unfortunate children to be brought up in public institutions, where the instruction which they receive detaches them from the religion of their parents. 4. The want of a clergy numerous enough to meet all wants, understanding the language well enough to speak in public, and sufficiently acquainted with the government, the laws, the genius of the people, always to act with a judicious regard to circumstances. 5. The want of mutual confidence among the emigrants, and the consequent want of that co-operation, which would fuse into one mass the different nations and different religious societies, which, though they all had the same faith and the same zeal, were yet too much divided by their several usages and interests to act as one body. 6. The vigilance, the activity, the pecuniary resources, the well concerted efforts of the various Protestant societies, which, however divided in their faith, are always united when the object is to ruin the Catholic religion, or check its progress.†

It remains for me to express my opinion of what the Society for the Propa-

(1) The last council at Baltimore requested the Holy Father to erect three new sees, and the request has been granted. One of these sees is situated at Natchez, in the State of Mississippi; another at Nashville, in Tennessee; and the third at Dubucque, in the north part of the State of Missouri.

Mr. Thomas Hayden, curate of Pittsburgh, in the diocese of Philadelphia, has been appointed to Natchez, and has accepted. The father Richard Miles, a Dominican, a missionary in Kentucky, has been appointed to Nashville, and has refused. M. Loras, a missionary of the diocese of Lyons, and for several years grand vicar of Mobile, has been appointed to the bishopric of Dubucque, and has accepted.

The Catholic Church now reckons, in the United States, fourteen bishoprics and an archbishopric. These sees, in the order of their erection, are those of Baltimore, Bardtown, Philadelphia, New York, Boston, New Orleans, Charleston, St. Louis, Cincinnati, Mobile, Detroit, Vincennes, and the three just mentioned.

* Less than sextupled even in 1840. See last census.—*Tr.*

† This is high authority for believing that efforts to check the progress of Romanism, though sometimes injudiciously conducted, have on the whole been useful.—*Tr.*

gation of the faith has done. I consider its existence as an immense benefit to the churches of the United States, and the continuance of its efforts as not only useful, but indispensably necessary; for the enemies of our faith have redoubled their activity and energy, since they have seen that we are aided by our friends in Europe. If we are abandoned now, it will be much more difficult than formerly for us to resist them, and it will become a question, whether your generosity for some years past will not have done more harm than good. But we fear nothing of the kind. The principles which guide you, the motives by which your decisions are governed, give me confidence. You have for your principles of action, the love of God, the love of your brethren, zeal for religion, every sentiment which inspires charity. The prudential rules which you have adopted, forbid you to engage in matters that do not belong to you, while you act with energy in the sphere which has been assigned to you. You collect treasures for the poor, and you intrust the distribution of them to those who, according to the discipline of the church, have the right and the power of attending to its interests. You certainly have reason to rejoice. You have built churches, founded seminaries, sustained missions, created convents, established schools, rescued orphans from want and from the danger of eternal ruin.* The blind have been enabled to see the darkness in which they were plunged, and the deaf to hear the words of truth. The judgments of God have struck them with fear, and the charms of virtue have attracted them. Those who walked with a tottering step, now run in the way of the commandments. The gospel has been preached to the poor, who were before neglected, and even abandoned. A barren land has been, in a great measure, reclaimed; the virtues have germinated there vigorously; good works have taken deep root; it rejoices the eye by the beauty of the harvest with which it is covered; it bears fruit worthy of redemption. Thousands of men, lately sitting in darkness and the shadow of death, now raise their hands to bless you, because you have called them to enjoy the light and warmth of the true day-spring. You have already done much to remedy the state of poverty and desolation in which the western hemisphere was groaning. Already a great change has been wrought, and you have been the first to furnish the means of producing it. Courage, then! Let your zeal burn more and more intensely, and let your activity continually increase; and be assured that the ministers of the Holy Church, to whom you intrust your gifts, will discover and adopt, by the aid of God, the most advantageous mode of expending them.(1)

† JOHN, *Bishop of Charleston.*

NOTE.

The following extract of a letter from Dr. Miles, Roman Catholic Bishop of Nashville, to M. Choiselat, Member of the Central Committee at Paris, dated January 3, 1840, and published in the *Annals of the Propagation of the Faith*, confirms the statements of Bishop England.

“Could you but know the vast amount of evil which was the result in *this diocese alone* of the absence of a clergy, you, and all the members of the Association, would, I have no doubt, become even more interested for us. How many hundreds, in this State—perhaps thousands—who were born of Catholic parents, and are now enrolled amongst the members of the enemies of our faith, would now, (if blessed with a minister,) in many instances, return; and, if not deprived of the opportunities of practising the religion of their fathers, would never have deserted our faith! We have had painful—too many painful—evidences of this desertion of truth, in consequence of a privation of a minister.”

Other passages, of similar import, might be given. But it is needless. Enough has been laid before the reader to show that if the Pope is to retain his dominion over his

* That is, by being educated in public schools.—*Tr.*

(1) The original of this letter was in English.

subjects, he must keep them at home, where all the power of European despotism, civil, ecclesiastical, and intellectual, may combine to hold them fast. If they are allowed to come here, where they have the privilege and means of thinking and choosing for themselves, where they are exposed to the influence of our public schools and other free institutions, where they can learn from Protestants themselves what Protestantism is, and where the pious can, without danger from the Inquisition, make efforts for their conversion, immense numbers of them will be lost to the Roman Catholic Church. It is evident, too, that the members of the Romish hierarchy in the United States understand their danger, and, with all the aid they can procure from Europe, are engaging in efforts, which it will require no little watchfulness and energy on our part to counteract; and especially, that while they are industriously filling the ranks of their clergy, we cannot safely allow the ranks of our own to be deficient.—*Tr.*

BRIEF NOTICE OF THE MAINE HISTORICAL SOCIETY.

[By WILLIAM WILLIS, Esq., of Portland.]

Soon after the separation of Maine from Massachusetts, which took place in 1820, several prominent individuals in the new State, were desirous of establishing an association similar to those existing in some other States, for the promotion of historical inquiry and knowledge. In 1821 they conferred together, and resolved to procure an act of incorporation, the better to carry their objects into effect. In pursuance of this resolution, a charter for the "Maine Historical Society," was obtained the ensuing winter, which embraced the following names. "William Allen, Albion K. Parris, Prentiss Mellen, Wm. P. Preble, Ichabod Nichols, Edward Payson, Joshua Wingate, Jr., Stephen Longfellow, George Bradbury, Ashur Ware, Edward Russell, Benjamin Orr, Benjamin Hasey, Wm. King, Daniel Rose, Benjamin Ames, Isaac Lincoln, Benjamin Vaughan, Nathan Weston, Jr., Daniel Coney, Robert H. Gardiner, Sanford Kingsbury, Eliphalet Gillet, Thomas Bond, John Merrick, Peleg Sprague, James Parker, Ariel Mann, Ebenezer T. Warren, Benjamin Tappan, Reuel Williams, James Bridge, Hezekiah Packard, Samuel E. Smith, Wm. Abbot, Leonard Jarvis, John Wilson, Wm. D. Williamson, Jacob McGaw, David Sewall, John Holmes, Jonathan Cogswell, Josiah W. Seaver, Wm. A. Hayes, Joseph Dane, Ether Shepley, Enoch Lincoln, Horatio G. Balch, and Judah Dana."

The object of the Society is thus briefly stated in the act: "It shall be the duty of said Society to collect and preserve, as far as the state of their funds will admit, whatever in their opinion may tend to explain and illustrate any department of civil, ecclesiastical, and natural history, especially of this State and of the United States."

The first meeting of the Corporation was held at the Council Chamber in Portland, April 11, 1822, when the Society was duly organized by the choice of Albion K. Parris, President, Benjamin Hasey, Recording Secretary, Edward Russell, Corresponding Secretary, Prentiss Mellen, Treasurer, and Edward Payson, Librarian. Mr. Parris was then Governor of the State, and Mr. Mellen Chief Justice.

Associates were admitted at this and subsequent meetings, and a cabinet and library were immediately commenced, which are now kept in the library of Bowdoin College. The whole number of members admitted to the Society, in addition to the 49 mentioned in the act of incorporation, is 122, of whom 10 were Corresponding, and the remainder Resident members; of the former, 4 have died, and of the latter, including the persons named in the charter, 36; leaving the present number of members, 141.

The Society, among its first duties, issued circulars to the several towns in the State, offering itself as a depository for books and papers relating to the

early history of the State, and requesting communications and contributions on statistical and historical subjects. These were partially responded to, and some valuable facts were obtained. Still, however, much remained, and now remains behind, which with a little individual exertion, might be made to furnish a vast mass of information, useful not only to the present, but to future times. There are several families in the State which derive their descent in a direct line from some of the earliest settlers of our territory. There is, very probably, in their possession, documents relating to titles of land growing out of the contested claims which have agitated the people from the earliest period of their immigration, caused by contradictory grants to and from early proprietors, and by original occupation. These furnish facts in regard to location and genealogy, interesting to the antiquarian. We have had an opportunity of examining several collections of this kind in the possession of individuals, and others we know are still unexplored.

In 1831, sufficient materials had been collected, and of sufficient interest, to induce the Society to publish a volume of its transactions. This was given to the public in that year, in a handsome octavo form of 430 pages. The following summary will show with how much fidelity and ability the Society performed the task which they had undertaken.

Introductory remarks, by Judge Ware.

The charter, regulations, members and officers of the Society.

I. History of Portland, 1st part, with notices of all the early settlements on the coast of Maine, and of the political history of the Province.

II. and III. Histories of the towns of Limerick and Wells.

IV. Extracts from the early records of the Province of Maine, from Judge Sewall's MSS.

V. Depositions of George Cleeves and others in 1645, "concerning the miscarriages of Robert Nash on the coast of Maine."

VI. The submission of Black Point, Blue Point, and Falmouth, to the jurisdiction of Massachusetts in 1658.

VII. Petition of Edward Godfrey to the Government of Mass. in 1654.

VIII. A petition from the inhabitants of York, Kittery, Wells, &c. to Oliver Cromwell, Aug. 12, 1656.

IX. A letter to John Endicott, Governor of Massachusetts, from Edward Rishworth, Aug. 14, 1656.

X. A letter from S. Curwin, 1663, from London, about the affairs of New England.

XI. A petition from the inhabitants of the province of Maine to King Charles II. 1680.

XII. The late Gov. Lincoln's MSS. papers.

1. Remarks on the Indian Languages.

2. Account of the Catholic Missions in Maine.

XIII. Arnold's letters while on the expedition across Maine to Quebec in 1775, with Col. Montresor's Journal of a tour from the St. Lawrence to the Kennebeck, about 1760.

XIV. An account of Arnold's expedition in 1775, with a notice of the attack on Quebec, and biographical sketches.

The publishing Committee were Ichabod Nichols, Ashur Ware, Parker Cleaveland, Samuel P. Newman, and William Willis.

The following extracts from the introductory remarks, possess a permanent interest, which entitles them to a place in this notice.

"We have arrived at an age in our national existence, when there is a sober and chastened pleasure in looking backward as well as forward. The mosses of more than two centuries have already gathered themselves on the tombs of the first settlers. The early events of our national story are beginning to appear misty and indistinct in the distance, and are fast acquiring something of that hallowed interest that belongs to antiquity. The large number of journals, memoirs, and other writings which have been published within a few years, relating to the early history of the country—the avidity with which these have been received by the public, and the numerous historical and antiquarian societies formed for the purpose of collecting and preserving the records of the primitive condition of the country, and of its earliest inhabitants, all serve to show that a lively and general interest is now beginning to be felt, in what may be termed, without doing much violence to the proprieties of language, our ancient history.

"It was this feeling which led to the establishment of the Society, the first volume of whose collections is now offered to the public.

"One of the first, if not the very first object of interest to an American antiquarian, is whatever relates to the original inhabitants of the country. This singular and interesting people are now fast vanishing from the face of the earth. Nation after nation of the race once exercising a powerful sway, and extending their authority over a wide extent of country, have already disappeared. *Fuimus Troes* has long ago been recorded of the proudest empires that adorned this western world, and the inevitable doom of the melancholy remains of other tribes and nations, is already sealed, and cannot be very long delayed.

"Whatever relates to the first settlement of the country by our ancestors; all that can contribute to illustrate their character, their trials and sufferings, and the primitive institutions of the earliest settlers, comes to our minds with another and deeper interest. It is the early establishments of a people, the manners, habits, opinions, and modes of thinking which prevail at this time, that most deeply imprint themselves on the national character."

We could extend our extracts from these judicious remarks to a much greater length, and with profit to our readers, but our limits will not allow us to indulge in the pleasing task.

This is the only volume the Society have yet published; not arising, indeed, from any want of rich and valuable materials, but from the means of spreading them before the public. The sale of works of this character is quite limited; the expense therefore of producing them must be principally borne by members of the associations which undertake their publication, who, it must be confessed, do not very cheerfully contribute to an object which does not make striking and visible impressions upon the community, or reflect a particular advantage upon themselves.

There is a vast deal of historical matter of deep interest, still undeveloped, relating to the settlement of Maine—its early progress—its suffering from Indian and French depredation—its Indian tribes, their religion, language, and almost entire extinction—the numerous political changes in the proprietary, colonial and provincial governments—the peculiar habits and manners of the first settlers—all furnishing a copious fund, from which much valuable knowledge may be extracted. An historical society with means, and stimulated by a few minds zealous and active in antiquarian researches, may accomplish very much in bringing to light from individual recesses, the obscure and almost forgotten memorials of "our ancient history." We hope the exertions of this Society in the ample field which lies before them, will receive a new impulse, and that they will furnish fresh contributions to the history and antiquities of our country.

The following table will show the succession of the officers of the Society.

<i>Presidents.</i>			
Albion K. Parris,	1822	William Willis,	1831—1834
William Allen,	1823—1827	Asa Cummings,	1835
Ichabod Nichols,	1828—1832	Joseph McKeen,	1836—
Stephen Longfellow,	1833—1834	<i>Treasurers.</i>	
Prentiss Mellen,	1835—1841	Prentiss Mellen,	1822—1830
<i>Corresponding Secretaries.</i>		Albion K. Parris,	1831—1832
Edward Russell,	1822	William Willis,	1833—1834
Ichabod Nichols,	1823—1827	William B. Sewall,	1835
Samuel P. Newman,	1828	John McKeen,	1836—
Parker Cleveland,	1829—	<i>Librarians and Cabinet Keepers.</i>	
<i>Recording Secretaries.</i>		Edward Payson,	1822
Benjamin Hasey,	1822	Parker Cleveland,	1823—1828
Benjamin Tappan,	1823—1827	Samuel P. Newman,	1829—1833
Stephen Longfellow,	1828—1830	Henry W. Longfellow,	1834
		Alpheus S. Packard,	1835—

JUDGE SEWALL'S SPEECH AND CHARGE TO THE GRAND JURY,

AT THE COURT AT CHARLESTOWN, SHORTLY AFTER THE DEATH OF HON. WAITSTILL
WINTHROP, ESQ., CHIEF JUSTICE.

Transcribed from a Copy in his own hand-writing in his Letter Book.*

"COPY of my Speech at Charlestown, Jan'y 28, 1717-18, just before giving the Charge to the Grand Jury.

" [Turning toward the Chief Justice's Empty Seat.]

" The Observable Vacancy in this Court, Entirely Renews our Grief. It brings to Remembrance how the High and Mighty Breakers have passed over us, Wave after Wave, Wave after Wave, in a most formidable Succession: By which means Three† of the principal Members, and Supporters of the Government, were parted from us; Three that in their respective Genius and Capacity, were so very Friendly and Serviceable to their Country where they were born, that they might well be termed our *Necessarii*. And then they were taken from our little Metropolis, where they were most of all needed. This is the Cause that the Worthy Person who used to fill this Seat, and fill'd it the last year, ceases to doe so now, whereby this Court is bereaved of much of its Strength and Ornament. Tho' he sat long, being constituted a Judge in the year 1692, when this Court was first Erected; yet now, being sent for up by a *Certiorari*, our *Waitstill* could *wait* no longer. However, Survivors ought not to succumb; but rise up with the more earnest Diligence, to discharge the Duty of their Places; seeing the Divine Fountain that supplied them, is still Full and Flowing. We ought to Bless God, who continued them so long. And it is a singular Honor done to our Excellent Winthrop, the principal Founder of this Colony, that he should have a Grand-Son born at Boston, and bro't up upon his knees, that should live to see the Town greatly increased, and in flourishing Circumstances; live to see that short space which Nature had left open, Regularly Fortified, and to enter in through the Gate into the City, just before his triumphant Entrance into that City which hath Foundations, whose Builder and Maker is God. *Councillours* and *Judges*, tho' by the Supream Authority called gods, they must dye like other men: *Pallida mors aquo pede pulsat*. It behoves them therefore to be Diligent and Impartial in their Proceedings, taking Care to pass such Sentences as God the Judge of all may Ratify and Confirm. The *Jurors* must be sure so to hear and consider their evidence, as to avoid all Favour and Affection; that what they give in to the Court may be constantly *Verum, et vere Dictum*. The *Attornyes* must always Remember the solemn Obligations they are under to the Court, as well as to their Clients: The *Witnesses*, that they speak the Truth with all Integrity: The *Parties*, that they behave themselves with that Temper and Moderation as becometh Men and Christians; and beware of disturbing the Court with Unseasonable, or Tumultuary Noise and Clamor. It behoves *all* to Remember that the Judgment is the LORD's, and to take heed what they doe.

" *Gentlemen of the Grand-jury:*

" Your Return sometimes is, *Omnia Bene*; which is the Best Return, and most Acceptable to the Court, if it be True. For the Court do not come with a desire to find Faults; but to prevent and correct them. But if it be Untrue, it becomes a great Incumbrance in the way, obstructing the free course of Justice. You are assured that the Lamp of the Body is the Eye. And what the Eye is to the natural Body, that are you to the [Body of this]‡ County.

" There are Three Things that I would at this Time chiefly give you in *Charge*. One is, the keeping up the Value of the Bills of Credit, by presenting those Enemies of Mankind who shall Alter or Counterfeit them. For tho', through the Blessing of God, and the Courage and good Conduct of his Excellency our Governour, we now enjoy Peace:

* "January 28, 1717-18. Went to Charlestown in the Slay with Mr. Davenport (Judge); call'd at Mr. Dudley's (Judge) and took him in. Mr. Bradstreet pray'd at Opening the Court. *I spake a few Words to shew respect to the Chief Justice deceased, and therefore left the Seat open on purpose: think to write it in my book of Letters,*" &c.—*Sewall's Journal*.

† The three persons here referred to were Hon. Andrew Belcher, Esq., a Member of the Council, who died Nov. 1717; Chief Justice Winthrop, who died Nov. 7, 1717; and Hon. Elisha Hutchinson, Esq., a member of the Council, who died Dec. 1717. On occasion of the funeral of the latter gentleman, Judge Sewall observes in his Journal respecting the three, "1717, Dec. 16. Col. Hutchinson is buried. — Now I have been a Bearer to Three of my Wife's Bearers (buried Oct. 23, 1717) in less than two Moneth's time."

‡ The words here enclosed in brackets are transcribed from another ancient copy.

yet the evil effects of the former War ly still heavy upon us; and these Bills are the only Medium left us of our Commerce.

"And seeing our Great Lord paramount has in an awfull manner greatly Removed the aboriginal Natives, and planted us in their room; we must strenuously and diametrically oppose ourselves to their Evil Manners; particularly, that of neglecting the Education of their Children. You must therefore look about ye, and see that Schools be duly provided, and sutable Masters constantly Maintained; and that the Laws relating thereto be not Eluded.

"And you are to see to it that Learned and Orthodox Ministers be every where Settled and Supported according to mutual Agreement. Canaan is infinitely the best Country, wherein are all Friends, and no Enemies; all Conveniencies, and no Inconveniencies, for perpetuity. Without all Controversy, whatever we doe, and wherever we goe, we should always be Travailing towards Canaan; and they whom we have entertained as Pilots to guide us in our way thither, should be very well provided for.

"If I have taken up more of the Court's time than is usual, I hope it will be indulged to me, who am the last of the Council left Standing in the Charter; and the last of the Justices left standing in this Court, of those that have been of it from the beginning. At least, I hope it will for this once be borne at *Charlestown*, for which place the Chief Justice express'd a peculiar Favour." *

SKETCHES OF THE GOVERNORS AND CHIEF MAGISTRATES OF NEW ENGLAND,

FROM 1620 TO 1820.

[By JACOB B. MOORE, Esq., Member of the New Hampshire and New York Historical Societies.]

Continued from p. 26.

JAMES BOWDOIN.

[Governor of Massachusetts in 1785 and 1786.]

JAMES BOWDOIN, distinguished in the annals of Massachusetts, as a philosopher and statesman, and founder of the American Academy, was born in Boston, 7th August, 1726. His grandfather, Pierre Baudouin, was a physician of Rochelle, in France, and on the revocation of the edict of Nantes, 8th October, 1685, escaped thence to Ireland, from whence, early in 1687, he came to Falmouth (now Portland) in Maine.† His name first appears on the records, 7th April, 1687, as the purchaser of lands in Maine. He remained at Falmouth until the day before its destruction by the French and Indians, in May, 1690, when he removed to Boston, and died there, about 1716. His son, James Bowdoin, father of Governor Bowdoin, became a distinguished and opulent merchant, and laid the foundation of the future eminence of the family. He was a member of the Council of the Province, and he died 4th September, 1747, aged 71 years, leaving five children, of whom the youngest was James, the subject of this notice.

Mr. Bowdoin, at an early age, exhibited that remarkable fondness for books and literary pursuits, which distinguished him in after life. He entered Harvard College, where his diligent application, modesty of demeanor, and acknowledged genius, won for him the general esteem, and he graduated with high honors in 1745. Within a month after he attained the age of twenty-one years; his father died, leaving him an ample fortune. He was now in a situation which generally proves adverse to moral and literary improvement;

* Judge Sewall was nominated Chief Justice, as successor of Chief Justice Winthrop, April 16, 1718, and was sworn into office as such, together with Hon. Edmund Quincy, Esq., as Judge, April 25th. "April 25, 1718. Friday, Col. Quinsey comes to Town, and Col. Townsend and Mr. Bromfield by virtue of a *Dedimus* from the Gov'r. administer the Oaths to him and me; and congratulate us in our Offices. — The Lord help me, that as He is anointing me with fresh Oyle, as to my Office; so He would graciously pardon my Sin, and furnish me with renewed and augmented Ability for the rightfull discharge of the Trust reposed in me!"—*Journal*.

† The name of *Baudouin* repeatedly occurs in French history. Several are named as Pastors of the Reformed churches. Fleury, the historian, mentions François Baudouin, as the great advocate who refused to give counsel to the Duke of Anjou, to justify the massacre of Saint Bartholomew. The same historian gives an account of nineteen eminent persons, from the "Compte de Flanders," A. D. 862, to Baudouin, "Jurisconsulte," A. D. 1651, whose names are written *Baudouin*. Cardinal Richelieu promised J. Baudouin a pension of 12,000 crowns for his translation of Davila, but died before fulfilling his promise. Some future antiquary may perhaps trace the original name to the famous Baldwin, King of Jerusalem, who, according to French historians, spelt his name precisely as the first of the family in America, *Baudouin*.

for he was provided with abundant means to gratify the giddy desires of youth, and the stimulus which necessity often times gives to strong minds was taken away. But his life had thus far been regular, and he wisely adopted a system, which should combine the enjoyments of social and domestic life with a course of study fitted to enlarge and strengthen the powers of his mind. In 1748, he married a daughter of John Erving, Esq. and soon after commenced a system of literary and scientific research, to which he adhered through life.

In 1753, he was chosen one of the representatives of Boston, and was re-elected in the two following years. In this station his varied learning and eloquence rendered him conspicuous. In 1756, he became a member of the Council, in which body he was long known and respected. In the discussions and disputes which preceded the American Revolution, Mr. Bowdoin adopted the popular cause, and his writings and personal exertions were eminently serviceable. Governors Bernard and Hutchinson looked with displeasure upon his course, while they were constrained to acknowledge the purity of his character, and the weight of his opposition to their measures. Bernard, when Mr. Bowdoin was chosen to the Council in 1769, negatived the choice, on account of his obnoxious politics; in consequence of which, the people of Boston, in 1770, again returned him to the assembly, and that assembly immediately re-elected him to the Council.

The high handed measures of the royal Governor Bernard, had now so exasperated the people, that they published him as a traitor, and he soon after departed from the province, leaving Hutchinson, his Lieutenant Governor, at the head of affairs. When Mr. Bowdoin again appeared at the council board, the governor permitted him to take his seat, on the ground, as he remarked, that the opposition of Mr. Bowdoin would be less injurious to the royal interests, in the council, than in the assembly.

Mr. Bowdoin, with his gallant associates of that day, continued his active services in behalf of the people, in despite of opposition and proscription; and, in 1774, he drew up the celebrated answer to the governor's speeches, claiming, and endeavoring to sustain, the right of Great Britain to tax her American colonies. This state paper was so offensive to Governor Gage, that he denounced the author, declaring in council that "he had express orders from his Majesty to set aside from that board the honorable Mr. Bowdoin, Mr. Dexter, and Mr. Winthrop."

During this memorable year, delegates were chosen to meet at Philadelphia, which was the first congress of the United Colonies. Mr. Bowdoin was placed at the head of the delegation from Massachusetts; but being prevented from attending by the illness of one of his family, John Hancock was chosen in his stead. After the town of Boston had been placed under blockade by General Gage, the inhabitants, in public meeting, agreed to give up their arms to the British general, on condition of being permitted to leave the town with their property unmolested. Mr. Bowdoin presided in this meeting, and the prudence and firmness which he displayed on the occasion were warmly commended by the citizens. He was one of the first who retired from within the British lines. It is well known, however, how shamefully the pledges of the royalist commander were violated.

In the year 1775, Mr. Bowdoin was chosen president of the Massachusetts council, and continued to occupy that position during a greater part of the time until the adoption of the State constitution in 1780. Upon this body, as constituted under the existing charter, was devolved the duties of the executive office, when the governor and lieutenant governor were absent. Mr. Bowdoin was a member and president of the convention of 1778-80, which assembled at Cambridge, and afterwards at Boston, to form a State Constitution.

In the winter of 1784, Governor Hancock resigned his office, on account of feeble health; and Mr. Bowdoin was elected governor for the political year commencing in May, 1785. It was a period of much difficulty and gloom both in the Commonwealth and country at large. There was an active spirit of discontent abroad in the land. The wisest heads in the country could not stay the torrent of evil, which was almost overwhelming the hopes of the young republic. The weakness of the old confederation was beginning to be felt. The pressure of the revolutionary debt, onerous every where, was peculiarly heavy upon Massachusetts. The demands on the State amounted to ten millions of dollars, and no system of credit had as yet been adopted, to satisfy the pressing claims of the numerous and needy creditors. Governor Bowdoin was elected by the legislature, there having been no choice effected by the people at large. There had been a strenuous opposition against him during the canvass, founded upon a vague and unjust charge of attachment to the English form of government—a charge which all his public acts and uniform declarations amply disprove. It will be seen, therefore, that Governor Bowdoin entered upon the discharge of his official duties under circumstances of peculiar embarrassment. But he met the crisis with firmness. He understood the sources of the evils which afflicted the State, and like a bold and skilful physician, proceeded to apply a remedy. He called the attention of the people to the re-establishment of the public credit.

He urged retrenchment in the public expenditures, and the practice of the most rigid economy. He appealed to the energy and patriotism of the people, to overcome the difficulties with which they were surrounded.

At this period, Great Britain, as if to punish a people whom she could not conquer, was flooding the country with her manufactures, with the design to monopolize the trade of the whole country. The precious metals were of course rapidly withdrawn from the United States, to pay for imported goods. The Confederation, weak in itself, had failed to invest the national government with power, to remedy these evils. In this state of things, Governor Bowdoin called the public attention to this great question, and in his messages to the legislature recommended that the powers of Congress should be so enlarged as to enable that body to regulate the commerce of the country. The legislature of Massachusetts, responding to his sentiments, passed resolves in favor of a Convention to revise the Confederation. Thus, to Governor Bowdoin should be ascribed the first public movement, which led the way to the adoption of the Federal Constitution and our present happy form of government.

In 1786, Governor Bowdoin was re-elected by a large majority. At this period, the pressure of the times bore so intensely upon the people, that they were almost in a state of open insurrection. Disorganizing conventions were held; the legislature was assailed for not providing relief; and the courts were, in some instances, actually restrained by mobs from proceeding in the discharge of their duties. It was a period of deep and well founded alarm throughout the country. The heart of the true patriot was pained, lest the people, through long and bitter suffering, should lose their confidence in the public faith and rectitude, and begin to consider the claims of liberty itself as delusive and imaginary. The moderation and firmness of the government alone prevented a catastrophe. The insurgents in Massachusetts, despairing of relief, and emboldened by the lenity of government, actually commenced an organization for the purpose of subverting that government, and were assembling in considerable force in the interior. Governor Bowdoin met the crisis with spirit and energy. He forthwith called into the public service four thousand troops, placing them under the command of the veteran Lincoln. But a formidable difficulty was still to be surmounted. The public treasury was empty, and there were actually no means at the disposal of the State to put the troops in motion, until a private subscription, headed by the Governor, was put in circulation, and the money thus raised to carry on the expedition! This decisive step rescued the government from contempt, quelled the insurrection of Shays and his deluded followers, and saved the Commonwealth from anarchy and blood.

These and other energetic proceedings of Governor Bowdoin very naturally rendered him, for the time, unpopular with all who were in any way connected with, or had any sympathy for those engaged in the insurgent movements; and at the next election, uniting with the party who had again placed John Hancock in nomination, they defeated the re-election of Governor Bowdoin.

When the Massachusetts Convention assembled in January, 1788, to consider the New Constitution framed by the Convention in Philadelphia, Governor Bowdoin attended as one of the delegation from Boston; and during the session made a very handsome speech, which may be found in the volume of their debates. From this period he devoted himself almost exclusively to private pursuits, and the enjoyments of study. His health, however, not long after, began to decline, and his death occurred on the 6th November, 1790, after a severe and distressing illness of three months. He was at this time in the 64th year of his age. His wife, who survived him, died in May, 1803, at the age of 72.

Governor Bowdoin has been very justly pronounced one of the most learned men the country ever produced. The records of our institutions also show that he was a munificent patron of literature. After the destruction of the Harvard College library, in 1764, he contributed liberally towards its restoration; and at his decease he made the institution a liberal bequest for the encouragement of useful and polite literature. He was the founder of the American Academy of Arts and Sciences, and was president of the institution from its incorporation in 1780, until his death. To this association he bequeathed his valuable library, and one hundred pounds in money. Governor Bowdoin's literary and scientific character procured for him the highest honors of the first literary institutions in America and Europe. He was a man as estimable in private, as he was eminent in public life. His charities were abundant; and he lived in the faith, dying in the triumphs of religion. Governor Bowdoin published a poetic "Paraphrase of the Economy of Human Life," dated 28th March, 1759. His other publications, aside from those which grew out of his public stations, were mostly of a scientific character, and are contained in the *Memoirs of the American Academy*.

Governor Bowdoin left but two children, viz. James, born 22d September, 1752, who was graduated at Harvard College in 1771, studied law at Oxford in England, returned to his native State, where he held various civil offices, was minister plenipotentiary to Spain from 1805 to 1808, and died without issue, 11th October, 1811; and Elizabeth, who married Sir John Temple, consul-general and minister-resident to the United States from

Great Britain. She died in 1809, leaving two sons and two daughters, one of whom married the late Hon. Thomas L. Winthrop, LL. D. formerly lieutenant governor of Massachusetts.

WILLIAM BRADFORD.

[Governor of Plymouth Colony, during 31 years, between 1621 and 1657.]

WHEN, at the commencement of the seventeenth century, the little band of English Puritans gathered together, and formed their congregation near the confines of the counties of York, Nottingham and Lincoln,—choosing for their ministers, Richard Clifton and John Robinson,—there was a sedate young man, then scarcely twelve years of age, who was observed to be a constant attendant upon their meetings. That youth was WILLIAM BRADFORD, an orphan. He was born in 1588, at Ansterfield, an obscure village in Yorkshire. His parents dying while he was a child, his education was provided for by his grand-parents and uncles; but was limited almost entirely to those branches of knowledge necessary to an agricultural life, and such as generally falls to the share of the children of English husbandmen. Deprived of other sources of information, his love of reading sought gratification in the Bible, and he drank deep of the fountain of truth in the sacred volume. He thus acquired those deep impressions of piety, and that undaunted adherence to the truth, for which he was ever afterward distinguished.

His attendance upon the ministrations of Clifton deeply offended his relatives, and he was exposed to their frowns, as well as to the jeers and scoffs of his juvenile companions. But he had deliberately made his choice, in the full belief that it was approved of Heaven—and no persuasions or menaces could induce him to abandon the faith which he had thus adopted.

The persecutions visited upon the Dissenters soon induced them to seek personal safety in flight. Toward the close of the year 1607, they hired a ship at Boston, in Lincolnshire, to carry them to Holland. The master of the vessel promised to be ready at a certain hour of the day, to take them on board, with their families and effects. They assembled, but the faithless captain delayed his appearance until nightfall, when, having received them on board, he betrayed them to the officers who had been sent in pursuit. The little band were now conducted back to town, where, after having been robbed by the officers and insulted by the populace, they were delivered up to the magistrates, and cast into prison. Bradford was among the number, but was soon after liberated, on account of his youth. In the following spring, Bradford was one of the number who assembled on Grimsby common, near Hull, with the design of embarking in a Dutch vessel, and fled on the approach of a company of armed men, sent out to intercept them. Failing in these efforts to escape with his companions, he entered on board a vessel bound to Zealand, where he had no sooner arrived, than a malicious passenger accused him before the Dutch authorities with being a fugitive from justice in England. But they, understanding the cause of his emigration, gave him protection and permission to join his brethren in Amsterdam. He repaired to that city, and became an apprentice to a silk dyer during his minority. As soon as he became of age to dispose of his paternal estate, in England, which was considerable, he converted it into ready money, and engaged in mercantile pursuits, but with very indifferent success.

When the band of pilgrims at Leyden resolved on their voyage to the new world, Bradford became one of the number. He embarked for England, 22d July, 1620, and on the 6th September sailed with the first company of colonists for the "rock bound coast" of New England. His name stands second in the memorable compact of the 11th November, 1620, by which the whole company of men, forty-one in number, on arriving in the harbor of Cape Cod, formed themselves into a body politic, before they landed from the cabin of the Mayflower. Under this compact, John Carver was elected their first Governor. While the ship lay moored in the harbor, Bradford was one of the most active in the arduous and sometimes perilous examinations along the shores, to find a site favorable for the proposed settlement.

On the 5th April, 1621, Mr. Bradford was chosen governor of the colony, on the death of Carver. He was at this time in the twenty-third year of his age, and conspicuous for his wisdom and fortitude, as well as for his piety. One of the first acts of his administration was to confirm the league with the great chief Massasoit, whose influence was paramount with all the sachems from Narragansett to Massachusetts. He sent an embassy with presents to this chief, and through his instrumentality, nine of the sachems appeared at Plymouth, and on the 13th September, 1621, acknowledged themselves subject to the King of England.

The following year opened with deep gloom upon the infant colony. The constant arrival of new settlers, unprovided in most cases with the necessary means of subsistence, had exhausted their stock, and famine was already staring them in the face. To add to their alarm, the Governor received from Canonicus, sachem of the Narragansetts, a

threatening message, in the emblematic style of the ancient Scythians—a bundle of arrows, bound with the skin of a serpent. This the friendly Indians interpreted as a challenge to war. Governor Bradford returned an answer in the same style, by sending them back the skin of the serpent, filled with powder and ball. The Narragansetts, afraid of its contents, sent it back unopened, and here the correspondence closed.

These hostile demonstrations induced the colonists to fortify their little town. This was accomplished, even while they were weak from the rigors of the famine, in the midst of winter, and while they were obliged to keep strict watch by day and night. In this exigency, Governor Bradford determined to cultivate the friendship of the natives. He made frequent excursions among them, purchasing supplies of corn for the settlement. He was every where well received—and to this timely cultivation of friendly feelings among the tribes, is no doubt owing the preservation of the little colony at Plymouth.

In the spring of 1623, Governor Bradford received a message from Massasoit, that he was sick; upon which Mr. Winslow was immediately sent to the sachem's wigwam, with cordials which contributed to his recovery. In return for this act of kindness on the part of the Governor, the grateful chief disclosed a dangerous conspiracy, then in agitation among the Indians for exterminating the colonists. As the only effectual method of suppressing this conspiracy, Massasoit advised that the chief conspirators should be seized and put to death. He pointed out the individuals, and on the annual court day, (23d March,) the Governor submitted the information he had received to the decision of the whole company. It was at once resolved to follow Massasoit's advice; and Captain Standish, taking with him eight resolute men, departed on the first hostile expedition against the savages. The manner in which he executed the trust confided to his charge, while it could not be justified under ordinary circumstances, needs no apology, when we consider that an actual conspiracy existed, which, if not overthrown by some bold and decisive step, would have resulted in the annihilation of the colony. There is no doubt that the daring exploit of Standish, inspiring the savages with terror, was the means of saving the little colony from the same fate which had already overtaken the English colony of Virginia.

The scarcity which had borne so severely upon the settlers, was in part caused by their own neglect. For the first two years after their arrival, they had labored in common, and placed their productions in the common storehouse. The virtue of self-reliance was thus stifled, and the pilgrims were made to suffer keenly, before they discovered the impolicy of a community of goods. To stimulate industry by the hope of individual acquisition, it was agreed in the spring of 1623, that each family should plant for themselves, on such ground as should be assigned to them by lot. After this, the Governor was no more under the necessity of trafficking with the Indians for corn—the home supply was sufficient.

The original government of the colonists, as we have seen, was the compact agreed upon in the cabin of the Mayflower—the first essay in the civilized world to found a republican constitution of government. But this was designed to continue no longer than until a charter could be obtained from the King. As soon as the colonists knew of the establishment of the Council of New England,* they applied for a patent, which was granted to John Pierce, in trust for the company. But this man, whose avarice and ambition overpowered his sense of honor, when he saw that there was a prospect of success to the undertaking, solicited another patent, in the name of the Plymouth settlers, and obtained one of much greater extent, by which his own personal aggrandizement would be secured. An overruling Providence, however, which sooner or later stamps disaster upon every scheme of iniquity, overwhelmed this adventurer in calamities, and he was at last compelled to assign his patent to others.

In 1629, (January 13.) a patent was taken out in the name of "William Bradford, his heirs, associates and assigns," which confirmed the title of the colonists to their lands, and empowered them to make laws not repugnant to the statutes of the realm.† When the number of people was increased, and new townships had been erected, the general court, in 1640, requested Governor Bradford to surrender the patent into their hands. To this he promptly assented, and by a written instrument surrendered it to them, reserving only his proportion under a prior agreement. This was done in open court—and the patent was immediately re-delivered into his custody for safe keeping.

During the early years of the settlement, at Plymouth, the legislative, executive and judicial power was exercised by the whole body of freemen in assembly. When Bradford was first chosen governor in 1621, the wealthy and influential Isaac Allerton was chosen his assistant. In 1624, at the request of the Governor, the number of assistants was

* Established by James I., November 3, 1620, while the pilgrims were on their passage; and styled "The Council established at Plymouth, in the County of Devonshire, for the planting, ordering, and governing of New England in America."

† This patent, signed by the Earl of Warwick, as President of the Council, is still preserved in the office of the Recorder at Plymouth.

increased to five, and in 1633, to seven; and in 1634, at his suggestion, the body of assistants were constituted a judicial court, and finally became the supreme court of the colony. The first assembly of representatives in the colony, was in 1639, when two were present from each town, excepting Plymouth, which sent four.

Such was the general esteem for Governor Bradford, and confidence in his integrity and capacity, that he was annually chosen Governor as long as he lived, excepting during five years, when he was excused at his own request. Governor Winthrop, who speaks of the election of Winslow, in 1633, says, "Mr. Bradford having been Governor now about ten years, now *by importunity* got off." "If this appointment," said Governor Bradford, "was any honor or benefit, others beside himself should partake of it; if it was a burden, others beside himself should help to bear it." When excused from serving in the office of governor, he was invariably chosen first on the list of assistants, which gave him the rank of deputy governor. His influence was deservedly great during the whole of his life.

In the autumn of 1656, the health of Governor Bradford began to decline, and as the following winter and spring advanced, he became weaker, and sensible of his approaching dissolution, but was free from any acute illness until the beginning of May. He died on the 9th of May, 1657, in the 69th year of his age, greatly lamented by the people not only of Plymouth, but of the neighboring colonies.* His faith endured to the last, and he died full of hope. "God," said he, the evening before his death, "has given me a pledge of my happiness in another world, and the first fruits of eternal glory."

Governor Bradford, though not favored with a collegiate education, had through life so diligently applied his leisure to study, that he had, what is often of more advantage to the public man than a college diploma, a sound practical education. He had drawn deeply from that store-house of all knowledge, the Book of books, worth all the rest in the world—and from it, he had gathered his rule of life, his system of laws, his maxims of government. By it, he knew how to judge of men, and how to guard against the evils which at times threatened the community over which he was appointed to preside. He was a man of sound judgment, and tenacious memory. He read much, on subjects of history and philosophy; and in theology, there were few who could contend successfully in argument against him. He was well versed in the Greek, Latin and Hebrew languages, and is said to have spoken the French and Dutch with fluency. Such a man, surely, need not be called unlearned. In his capacity of chief magistrate, he was prudent, dignified, and firm. He allowed no one to trample on the laws, or disturb the peace of the colony; and was yet desirous to mingle clemency with justice. He had in some cases turbulent spirits to deal with. There were some men who had come to the new world, with motives far different from those which actuated the devoted followers of Clifton and Robinson. With such it often became the duty of Governor Bradford to deal. Where gentle reproof would reclaim the offender, it was administered; but when that failed, and vigorous measures became necessary, they were unhesitatingly adopted.

The first offence punished in the colony, was that of John Billington, who was charged with contempt of the captain's lawful commands on board the Mayflower. He was tried by the whole company, and was sentenced to have his neck and heels tied together; but on humbling himself, and craving pardon, he was released. This same Billington, however, in 1630, waylaid and murdered one John Newcomen, for some affront, and was tried and executed in October of that year. Governor Bradford says—"We took all due means about his trial; he was found guilty, both by grand and petit jury; and we took advice of Mr. Winthrop and others, the ablest gentlemen in the Massachusetts Bay, who all concurred with us, that he ought to die, and the land be purged from blood." †

* Hubbard says, "he was the very prop and glory of Plymouth Colony during all the whole series of changes that passed over it." A marble monument erected on Burial Hill in Plymouth, in 1825, marks the spot where the remains of Governor Bradford, and of his son Major Bradford were interred.

† A prior execution for felony, took place at Wessagusset, (Weymouth,) in 1622. This rival settlement, commenced at that place under the auspices of Thomas Weston, a London merchant, was composed in part of outcasts and profligates, who being soon reduced to a state of starvation, commenced thieving among the Indians. They complained to the governor of Plymouth, and at length became so exasperated by repeated outrages, that the authorities were obliged to interfere in earnest, to appease the Indians, and one of the most notorious offenders was arrested and hung. A waggish report became current soon after, that the real offender was spared, and that a poor decrepid old man, who could no longer be of service to the colony, was hung in his stead. "Upon this story," says Hubbard, "the merry gentleman that wrote the poem called *Hudibras*, did, in his poetical fancy, make so much sport." Vide *Hudibras*, Part II. canto 2.

"Our brethren of New England use
Choice malefactors to excuse,
And hang the guiltless in their stead,
Of whom the churches have less need," &c.

Hubbard seriously undertakes to contradict the story, and yet does so with a qualification, that would not have deprived the poet of an illusion so congenial to his purpose; for he admits that "it is possible, that justice might be executed, not on him that most deserved it, but on him that could best be spared, or

When the hypocritical John Lyford undertook to impose himself upon the colonists, as a preacher of the gospel, and conspired with the factious and ambitious Oldham to overthrow the government of the colony, Governor Bradford's suspicions were first aroused, by the marked servility of their conduct. He had admitted these men to the councils of the colony, and treated them with high consideration, while they were plotting mischief, and concocting falsehoods against the government. Governor Bradford, narrowly watching their proceedings, at the very moment when they had got their letters on board a vessel just ready to sail, and as they supposed had successfully arranged the scheme which was to place them at the head of the colony—took the decided step which exposed their perfidy. He intercepted their letters, and on opening them, found them filled with the most base and groundless accusations against both church and state in the new colony. These men, unaware of the secret in possession of the governor, soon began to assume new airs. Oldham became obstreperous, and derided the authorities; while Lyford, in open defiance of the government, set up a separate meeting on the Lord's day, and attempted to administer the sacrament. Governor Bradford was shocked at these proceedings, and summoned a court of the whole company. He now charged Lyford and Oldham with plotting the overthrow of the colony, and with having sent home the most cruel and unmanly accusations against rulers and people. They boldly denied the charge, and required the proof—Governor Bradford then rose and addressed them, before the assembly, on the origin and objects of the pilgrims in coming to the New World—adverting with great feeling and emphasis to the perfidy of those who, having since arrived and shared the hospitality and privileges of the little community, were now engaged in plotting their destruction. Lyford persisted in denying the charge. On this the governor, who could refrain no longer, produced the letters, which established the overwhelming truth of the accusations he had made. The offenders were forthwith tried, convicted, made a full confession of their crime, and were expelled the plantation. Oldham returning in March, 1625, without leave of the authorities, and conducting himself in a rude and disorderly manner, was arrested and punished. He was compelled to run the gauntlet through a double file of armed men, each man being ordered to give him a blow as he passed with the butt end of his musket, saying at the same time, "Go! and mend your manners."

The first duel which took place in this country, was between two servants of Stephen Hopkins. They fought with sword and dagger, and were both slightly wounded.—They were arraigned for the offence, on the 18th June, 1621, before the governor and company for trial, and were sentenced to have their heads and feet tied together, and to remain in that position for twenty-four hours. After an hour's endurance of this punishment, these men of valor begged for a release, and the governor set them at liberty.

Governor Bradford was twice married. His first wife was Dorothy May, who came with him in the *Mayflower*, and on the 18th December, 1620, accidentally fell from the vessel into the sea, and was drowned. By her Mr. Bradford had one son, John, who lived at Duxbury in 1662, and of whom there is only the traditionary account that he perished at sea. The maiden name of the governor's second wife, was Alice Carpenter, a lady of extraordinary capacity and worth. It is said that an early attachment existed between Mr. Bradford and this lady, and that their marriage was prevented by her parents, on account of his inferior circumstances and rank. Being now a widower, Governor Bradford, by letters to England, made overtures of marriage to Mrs. Southworth, who was then a widow. She accepted his proposal, and with a generous resolution, she embarked in 1623, to meet her intended partner, well knowing that he could not well leave his responsible station in the new settlement. Her two sons, Thomas and Constant Southworth, the youngest of whom was only six years of age, came over with her, and she brought a handsome estate into the country. Her marriage with Governor Bradford took place on the 14th August, 1623. She died in March, 1670, aged 80 years. Their children were, 1. William, born 17th June, 1624, representative in 1657, assistant in 1658, and deputy governor of Plymouth colony for many years. He was chief military commander, had the title of major, and was an active officer in Philip's war. He was one of the council of Andros in 1687. He had three wives, and as appears by his will, dated 29th January, 1703, left nine sons and six daughters—a noble legacy for a new territory. He died 20th February, 1703, aged 79. 2. Mercy, the only daughter of Governor Bradford, married Benjamin Vermaes, of whom I find no other notice than that he was admitted a freeman, 18th May, 1642. 3. Joseph, who married a daughter of the Rev. Peter Hobart, of Hingham, lived near Jones's river in Plymouth, and died 10th July, 1715, in the 85th year of his age.*

who was not likely to live long, if he had been let alone." This story was first put in circulation by Thomas Morton, author of the "*New English Canaan*;" but he mentions the fact only as a proposal, which was not agreed to, and adds that the guilty man, in fact, was the one who was finally executed.

* A grand-daughter of his married a Waters, of Sharon, and one of her descendants, Asa Waters, of Stoughton, possesses the Governor's family Bible, printed 1592, which contains the family record.

The name of Bradford, has long been distinguished in the annals of New England. Col. Gamaliel Bradford, a distinguished soldier in the French wars under Shirley and Pepperell, and commander of a regiment during the revolution, was great-great-grandson of Governor Bradford. He was the father of the Hon. Alden Bradford, late Secretary of the Commonwealth of Massachusetts, and author of some highly valuable publications illustrating the history of New England.

SIMON BRADSTREET.

[Governor of Massachusetts, from 1679 to 1686, and from 1689 to 1692.]

SIMON BRADSTREET was a native of Horbling, a small village near Folkingham, in Lincolnshire, England, where he was born in March, 1603. His father was a non-conformist, and preached at Middleborough, in Zealand. The son was entered at the grammar school, where he continued until the death of his father, in 1617. He was soon afterwards taken into the family of the Earl of Lincoln, in which he remained about eight years, under the direction of Thomas Dudley, holding several offices at different periods in the household of the Earl. His capacity, and the desire which his father had expressed to give his son an education, induced Dr. Preston, an intimate friend of the elder Bradstreet, to interest himself in behalf of the son. He was thereupon entered at Emmanuel College, Cambridge, in the capacity of governor to the young Lord Rich, son of the Earl of Warwick. This young nobleman, however, did not come to the university; and a brother of the Earl of Lincoln, of rather idle and dissipated habits, being then in college, and claiming too much of the time and attention of Bradstreet, he left the institution after about a year, and returned to the Earl of Lincoln. Mr. Dudley being now about to remove to New England, his post of steward in the household of the Earl was conferred on Bradstreet. He was afterwards steward to the aged Countess of Warwick, and here became acquainted with Anne, daughter of Thomas Dudley, whom he married, in 1628. This connection induced him to join the company of Winthrop, Dudley, Saltonstall, Endicott, and others, who were then about to embark for New England. In March, 1630, he became associated with the company of colonists; and, embarking with his family, arrived at Salem in June following. He was at the first court held at Charlestown, 23d August, 1630, and was there elected secretary of the colony, and remained in office until 1644. He is named as the seventh member who joined in forming the first Congregational church of Charlestown and Boston.

In the spring of 1631, Mr. Bradstreet removed to Cambridge, and was one of the earliest settlers of that town. He resided, with Dudley, Saltonstall, and others, for a time, at Ipswich, between 1635 and 1644, and afterwards removed to Andover, where he became one of the first planters of that town, in 1648.

Among those who were banished from Massachusetts, on account of their Antinomian principles, was Captain John Underhill, who settled at Dover, New Hampshire, and, on the expulsion of Burdet, was chosen "governor" of that town. He was himself an enthusiast of bad character, and introduced Hanserd Knollys, an Antinomian Baptist, to the ministry there. Knollys busied himself in calumniating the Massachusetts settlers, and soon raised up a strong party in opposition. Thomas Larkham, a zealous churchman, from England, headed this new party. One party dealt out bulls and excommunications; and the other imposed fines and penalties; until the little settlement became a theatre of riots, assaults and general disorder. The government of Massachusetts, which had always had an eye upon the eastern settlements, now thought it time to interfere; and Mr. Bradstreet, Hugh Peters, and Samuel Dalton, were appointed commissioners to inquire into the difficulties at Dover, and attempt a reconciliation. These peace makers travelled there on foot, and having ascertained that both parties were in fault, succeeded in adjusting the feud, by persuading one party to remit its fines and penalties; and the other to annul its censures and excommunications.

When, in the year 1643, the New England Colonies formed their memorable confederation, or union for mutual protection and defence, Mr. Bradstreet was one of the commissioners on the part of the Massachusetts colony, and took an active part in the proceedings.* The records of that period, in all the public affairs of the colony, show how diligent and useful he was as a public officer, through all the changes of the infant commonwealth. As one of the most active magistrates, he was noted as rarely ever absent

*Governor Winthrop, in noticing the selection made by the deputies for this important service, calls "the choosing one of the younger magistrates (Bradstreet) a great error," although he pronounces him to be "a very able man." The reason probably was, that Mr. Bradstreet was "an eastern man," being at that time a resident of Ipswich; for he was one of the original assistants, and had been fourteen times re-elected to that office, although he was now but forty years of age.

from his post; and in his capacity of secretary of the colony, his papers bore the marks of a clerkly hand, and of a mind so well trained in matters of law, and legislation, that he is spoken of by the learned editor of Winthrop, as having been "bred to the bar."

Mr. Bradstreet, although a strict Puritan in faith, and as decidedly opposed "to all heresy and schism," as his austere relative Dudley, was endowed with a different temper; and for the sake of peace, or with the hope of reformation, could more readily excuse an offender. He seems to have been imbued with a spirit more gentle, and to have been influenced by a better idea of religious freedom, than some of his associates in the colony. While the Antinomian controversy was pending, he seems to have been inclined to more moderate measures than the exasperated magistrates and elders. When Anne Hutchinson was arraigned, before Governor Winthrop, and during two days, in presence of the whole authority in church and state united, maintained her ground with a self-possession and ability that came near carrying some of the judges in her favor, as her arguments already had convinced a majority of the Boston church,—Mr. Bradstreet was for persuasion, rather than force. He remarked to Mrs. Hutchinson, that she ought to forbear her meetings, because they gave offence; and when she interposed a plea of conscience, he replied that he was not against all women's meetings, and even considered them to be lawful, but still thought they should be avoided, as matters disturbing the public peace.

The rigorous discipline which the churches and magistrates enforced at this period, caused many to be publicly arraigned and punished, for offences, which would at this day be deemed trivial and insignificant. To speak evil of rulers, was an offence, and there were numerous occasions on which this breach of order was punished with severity. Mr. Bradstreet, on occasions of this description, frequently took ground in favor of freedom of speech, and voted, in opposition to the majority of magistrates, against presentments and fines "for words spoken in contempt of government."

In the same spirit, which was in advance of the age, when the witchcraft delusion overspread the colony, he discountenanced the excesses into which the government was betrayed. Brattle, in his account of this delusion, makes honorable mention of "the few men of understanding, judgment and piety, inferior to few if any in New England, that do utterly condemn the proceedings, and do freely deliver their judgment that these methods will utterly ruin and undo poor New England." Among the first of these he names Mr. Bradstreet.

In 1650, Mr. Bradstreet was one of the commissioners assembled at Hartford, to determine the long controverted boundary line between the Dutch Colony of New Amsterdam (New York) and the English Colony of New Haven.

The settlements which had been made at York and Kittery, in Maine, under grants from Gorges, early attracted the notice of the government of Massachusetts. They claimed the territory on the Piscataqua, as contained within the bounds of their charter. In 1651, availing themselves of the advantages presented by the dissensions among the people of those settlements, the government of Massachusetts appointed Mr. Bradstreet one of the commissioners to treat with the disaffected at York and Kittery about coming under the jurisdiction of Massachusetts. In the following year, matters had been so far matured, that on Mr. Bradstreet's again appearing at Kittery, and summoning the inhabitants to come in and acknowledge their subjection to Massachusetts, they resolved to surrender, and signed an instrument of submission, which was soon after followed by a similar submission of the people of York, Saco, Wells, &c.

In June, 1654, we find Mr. Bradstreet active in a meeting at Ipswich, on the subject of preparing a refutation of certain calumnies, which had been forwarded to the Protector Cromwell, against the general court of Massachusetts.

It was some months after the restoration of Charles II. became known, before he was proclaimed in Massachusetts; although a loyal address was voted and forwarded, in December, 1660. The colonists were alarmed as to the consequences of these great revolutions in the parent State; and sinister reports of evil for a time kept the people in a state of feverish anxiety. In May, 1661, the state of public affairs was brought before the general court, and Mr. Bradstreet was placed at the head of a committee "to consider and debate such matters touching their patent, rights, and privileges, and duty to his Majesty, as should to them seem proper." This committee, after grave deliberation, embodied their report in an able state paper, drawn up by Mr. Bradstreet, and adopted by the general court in special session, 10th June, 1661. This report (which is published in Hutch. Mass.) declares in emphatic terms the rights and liberties of the colony, under the charter, followed by a declaration of allegiance, loyalty and duty to the King.

The Massachusetts address to the King met a favorable reception, notwithstanding strong representations had been forwarded against the colony, growing out of the persecutions of the Quakers, and other rigorous measures. The royal mandamus soon after put an end to this persecution; and Massachusetts was summoned to answer complaints made against the government of the colony. In this emergency, Mr. Bradstreet and

Mr. Norton were dispatched to England. They met with a favorable reception at court, and in answer to the address and petition of Massachusetts, they were intrusted with a letter from the King, which promised a full pardon of political offences, and a confirmation of the ancient privileges of the colony, but coupled with such conditions as created at once, in the midst of the general rejoicing at the prospect of peace, a deep gloom throughout the colony. The requisitions of the King, in this instance, were in the highest degree tolerant and enlightened, far beyond the scope of most of the acts of his reign. Bradstreet and Norton understood the matter in this light, and so it was considered by the best friends of the colony in England. But the general court looked upon the King's letter as requiring a surrender of their rights, which they determined not hastily to assent to. The agents, who were supposed to have made unnecessary concessions, were now loaded with reproaches, and evils which it could not have been in their power to avert, were laid to their charge. Mr. Norton, a faithful and honest man, who went reluctantly upon the embassy, could not bear up under the general reproach; but Mr. Bradstreet, conscious that he had in no way compromised the honor or rights of the colony, steadily defended his course, and advocated a dutiful compliance with the requisitions of the King, as the best and only safe course. When the royal commissioners arrived in 1665, Mr. Bradstreet was one of the few who counselled a quiet compliance, and protested against the declaration of the general court drawn up in answer to the demands of the commissioners. The sturdy democracy of the Puritans, however, forbade their yielding an iota of what they conceived to be their chartered privileges; and they not only denounced the proceedings of the commissioners, but prohibited any one from abetting or aiding them. If the course advised by Mr. Bradstreet might have been, under the circumstances, the more prudent and politic, that adopted by the colony was in fact more noble, and better becoming a community of freemen.

In 1673, Mr. Bradstreet was chosen deputy governor, and continued in that office under repeated elections, until the death of Governor Leverett, in 1679. In May of that year, he was first chosen governor, at the age of seventy-six years, having previously been chosen an assistant for fifty years in succession. He was annually re-elected governor, until May, 1686, when the charter was dissolved, and Dudley commenced his administration as president of New England.

The tyranny of Andros, which followed the iron rule of Dudley, bringing with it the most gloomy forebodings as to the future, nerved the arms of the people and knit their hearts in unison for ultimate resistance. The venerable Bradstreet, though verging upon ninety years of age, was consulted by the people, and gave his advice as the Nestor of New England. In a letter which Hutchinson has preserved, on the subject of the arbitrary seizure of lands, and contempt of title deeds, by Andros, Governor Bradstreet states with admirable clearness his opinion of the case.

When the people of Boston, on the 18th April, 1689, rose in arms, and the inhabitants from the surrounding country flocked in to the assistance of their brethren of the capital, Mr. Bradstreet and fourteen of the magistrates of 1686, addressed a message to Andros, in the name of the people, demanding of him, an immediate surrender of the government and fortifications. The governor with his council resisted, and withdrew to the fort. "Just then, (says the eloquent Bancroft) the last governor of the colony, in office when the charter was abrogated, Simon Bradstreet, glorious with the dignity of fourscore years and seven, one of the early emigrants, a magistrate in 1630, whose experience connected the oldest generation with the new, drew near the town-house, and was received by a great shout from the freemen. The old magistrates were reinstated, as a council of safety; the whole town rose in arms, 'with the most unanimous resolution that ever inspired a people;' and a declaration, read from the balcony, defended the insurrection, as a duty to God and the country. 'We commit our enterprise,' it is added, 'to Him who hears the cry of the oppressed, and advise all our neighbors, for whom we have thus ventured ourselves, to joyn with us in prayers and all just actions for the defence of the land.' On Charlestown side, a thousand soldiers crowded together; and the multitude would have been larger if needed. The governor, vainly attempting to escape to the frigate, was, with his creatures, compelled to seek protection by submission; through the streets where he had first displayed his scarlet coat and arbitrary commission, he and his fellows were marched to the town-house, and thence to prison. All the cry was against Andros and Randolph. The castle was taken; the frigate was mastered; the fortifications occupied." The people voted to re-assume the old charter; representatives were chosen; and Massachusetts again assembled in general court, calling Bradstreet to the chair of state.

Mr. Bradstreet was annually re-elected Governor of Massachusetts, and of New Hampshire, under the union of those provinces, until the arrival of Sir William Phipps, in May, 1692, with a charter, which deprived the people of the right of choosing their chief magistrate. In this charter he was named as senior counsellor. But the venerable old man, after more than half a century of public service, now retired from office, and closed his eventful career at Salem, on the 27th March, 1697, in the 95th year of his age.

His great age is attributed by Mather to his temperate habits of life. The inscription upon his tomb in the ancient burial place at Salem, is as follows :

SIMON BRADSTREET,

Armiger, ex ordine Senatoris, in colonia Massachusettensi ab anno 1630, usque ad annum 1673. Deinde ad annum 1679, Vice-Gubernator, Denique ad annum 1686, ejusdem coloniz, communi et constanti populi suffragio, Gubernator. Vir, judicio Lynceario preditus: quem nec numma, nec honos allexit. Regio auctoritatem, et populi libertatem, æqua lance libravit. Religione cerdatus, vita innocuus, mundum et vicit, et deseruit. 27 die Martii, A. D. 1697. Annoq. Guliel. 3t ix. et Æt. 94.

Governor Bradstreet had eight children by his first wife, Anne, daughter of Governor Dudley. She died 16th September, 1672, at the age of 60 years. "She is," says Savage, "the most distinguished of the early matrons of our land by her literary powers." A volume of her poems was published in 1678.

BRIEF HISTORY OF THE UNIVERSITY OF GLASGOW.

FOUNDATION AND EARLY HISTORY.

IN the year 1450, Pope Nicholas V. issued a papal edict or bull, establishing a *studium generale*, or University in Glasgow. It appears that James II., then King of Scotland, had applied for this grant. The privilege of acting as teachers and regents in all the seats of general study, throughout the Catholic church, was bestowed by apostolical authority on the graduates of the University of Glasgow, along with all other liberties, immunities and honors, enjoyed by the masters, doctors, and students in the University of Bologna. The Archbishops of Glasgow, were to be chancellors. The object of the institution is declared to be the extension of the Catholic faith, the promotion of virtue, and the cultivation of the understanding, by the study of theology, canon and civil law, the liberal arts and every other lawful faculty.

In a royal letter or charter of James II., dated April 20, 1453, the rectors, deans of faculties, procurators, regents, masters and scholars, are declared to be in all time coming under his Majesty's protection, exempted from taxation, etc. In the same year, bishop Turnbull granted various privileges to the University, and authorized the rector, doctors, masters, etc. to execute various functions. These privileges were extended to the beadles, servants, writers, stationers, and their wives, children and domestics, all were to be exempted from every description of tribute, imposition, or burden within the city. In 1461, bishop Muirhead confirmed and extended the powers of the rector in civil and criminal causes. In none of the charters, or letters of privilege prior to the Reformation, is there any distinct trace of the constitution of the University. It seems at first to have been altogether unendowed, and unprovided with buildings. In 1459-60, Lord Hamilton gave to the principal and other regents a tenement with four acres of land. In the title of the deed, they were bound solemnly to commemorate Lord Hamilton and lady Euphemia, his wife, as the founders of the college. Two sets of records are preserved, commencing with the origin of the University, one extending from 1451 to 1558; the other from 1451 to 1555. Eighteen years after the Reformation in Scotland, the whole rental of the University did not exceed £300 Scots, or £25 sterling. In 1563, Queen Mary made provision for five bursars, viz. the manse and church of the blackfriars, 13 acres of land adjoining the city, and ten bolls of meal. In 1572, the Scots parliament confirmed a charter granted by the town of Glasgow, conveying to the University certain properties and rents. In this deed, the provost and magistrates endowed and founded anew what they call *collegium nostrum*, for the support of fifteen persons, viz., a professor of theology, to be principal or provost of the college, and two other regents or teachers of philosophy, with twelve poor students. The regents were allowed to marry, which was not then the practice in any other college, but not to have their wives within the walls of the college. The twelve poor scholars were nominated by the magistrates

and town council of Glasgow. The whole fifteen were required to subscribe the confession of faith.

In 1577, James VI. new modelled the constitution, and made a very considerable addition to the revenue. The new charter was called *nova erectio*, which much enlarged the privileges of the University. In 1581 a fourth regent was added, who took charge of the Greek department. A new body of statutes, conformable to James's charter, was framed. Various minute regulations were made, arranging the course of studies, prescribing the duties of the officers, and ordaining very specific rules in relation to character and conduct. In 1602, James VI. appointed certain commissioners for quieting the debates between the magistrates of Glasgow and the masters of the college. A committee of visitation appointed by the general assembly in 1639, and renewed in subsequent years, introduced a number of important innovations. In 1640, a class of humanity was recognized, in which besides grammatical instruction, a compendium of history was to be taught. A separate professorship of divinity was instituted, and in 1642, an additional professorship of divinity was established.

During the whole of that century, at all the Universities of Scotland, the teachers of philosophy, with very few exceptions, were young men, who had just finished their academical studies, and who were destined for the church. The course of study, which it was their duty to conduct, was calculated to form very severe habits of study, and to give them great facility both in writing and speaking. The Universities had the advantage of their services during the vigor of life, when they were unencumbered by domestic cares, and when they felt how much their reputation and interest depended on the exertions which they made.

In the visitation of 1642, strict regulations were made with regard to the study of Greek and Latin. The parliamentary visitation of 1690 introduced many regulations, applicable to all the Universities.

COLLEGE BUILDINGS, MUSEUM, LIBRARY, ETC.

The several edifices are in general well adapted to the purposes for which they were constructed. Some buildings were commenced in 1458. They were wholly incompetent, however, till after 1630, when a subscription was obtained for this object. Large sums of money were bequeathed by different individuals in 1617, 1619, 1641, and 1645, which were applied to the construction and repair of the edifices.

Houses for the principal and two professors of divinity were built between 1640 and 1660. There are now fourteen houses of this description kept in repair out of the general funds of the college. These houses are all appropriated to members of the *faculty* of the college, in distinction from the University professors; and when any professor dies, the next in seniority has the choice of the house; so that when a vacancy occurs, there may be sometimes a great number of removals. The houses of the principal and professor of divinity alone are fixed.

There are no apartments in college for the use of students. A splendid addition to the college edifices was made some years ago, in consequence of the will of Dr. William Hunter of London, dated July 31, 1781. Besides a most valuable collection of books, MSS, anatomical preparations, pictures, coins, specimens of natural history, and curiosities, Dr. Hunter left about £8,000 for the erection of a building for their preservation. The capital and balance in 1805 amounted to £10,583; and after paying for the building, repairs, improvements, salaries, annuities and other charges, the residue of the capital is nearly £2,300. Mr. Robert Hamilton, who died in 1799, gave a valuable inheritance to the college. The amount of principal and interest paid in 1823 was £11,442, 16s. 10d. and it was almost entirely expended on the new edifices, which bear the name of the Hamilton buildings. Of the Hunter museum, the principal and thirteen professors are trustees. The number of annual visitors in 1830 was about 4,000. An astronomical observatory has existed since 1757; but for a great number of years, owing to the increased smoke in that quarter of the town, it has been of no use. The instruments are said to be valuable. There

are excellent collections of apparatus for mathematical, philosophical, and chemical experiments.

In the year 1475, John Laing, bishop of Glasgow, gave to the University, for the use of the regents, one large volume in parchment, containing most of the works of Aristotle, and another in paper, consisting of commentaries or questions on these works. This was the foundation of the University library. Among the principal contributors to the library have been Andrew Hay, George Buchanan, Alexander Boyd, Oliver Cromwell, James Boyd, and especially Zachary Boyd, whose donations amounted to £20,000 Scots. In 1830, the library contained more than 30,000 volumes. It has increased considerably since that date. Every student applying for the use of the library, must deposit £1 as a security against injury or loss. No books with valuable plates, and no romances, novels, plays or tales are lent to students. Six curators are chosen annually from the body of professors.

LIST OF OFFICERS.

	<i>Elected.</i>	<i>Electors.</i>
<i>Chancellor</i> , James, Duke of Montrose,	1837	Senate.
<i>Vice Chancellor</i> , The Principal,	1823	The Chancellor.
<i>Rector</i> , Rt. Hon. Sir J. R. Graham, Bt.	1838	Matriculat. members, Univ.
<i>Dean of Faculties</i> , K. Finlay, of Castle Toward,	1839	Senate.
<i>Principal</i> , Duncan Macfarlan, D. D.	1823	Crown.
<i>Keeper of the Museum</i> , W. Couper, M. D.		
<i>Librarian</i> , William Park, M. A.		
<i>Factor</i> , Laurence Hill, LL. B.		
<i>Secretary</i> , William Meikleham, LL. B.		

The chancellor is elected for life. The prevailing opinion among the professors is, that he is merely an officer of dignity, without possessing any direct authority, superintendence or control. By the original deeds of foundation, however, his power was intended to be very extensive. He has the power of deputing the vice chancellor. The practice has long been to nominate the principal to this office; but the chancellor is not restricted.

The office next to that of the chancellor in dignity is that of rector. In ancient times, this trust was always filled by clergymen. This practice appears to have been invariably followed till 1630, when John Boyle, commissary of Glasgow, was appointed. In 1717, for the first time, a commission of royal visitation ordered that the rector should not be a minister, or bear any other office in the University. By the statutes, the rector is an annual magistrate, but it has long been customary to re-elect the same individual at the second time; and there have been but two deviations from this practice for more than sixty years. Among the recent rectors have been Sir Robert Peel, Lord Brougham, and Thomas Campbell. The vice-rector, by ancient statute, and long usage, enjoys the full power of the rector, during his absence, with the exception of the visitational power given to the rector, or by particular deeds, in which there is no mention made of vice-rector. The dean of faculties is elected annually on the first of May. Since 1772, it has been understood to be his duty, in concert with the rector and the minister of the city of Glasgow, to see that all things in the college be rightly administered, and particularly to examine the accounts of the administration of the revenue. The duties of these visitors, are not, however, practically exercised. The quæstor is a nominal officer, not now chosen. The factor has a salary of about £180, collects the revenue, pays the expenses, and keeps accounts of every article to the satisfaction of the faculty.

The senatus academicus at Glasgow consists of the rector, the dean, the principal, thirteen professors of the college, and five regius professors. The rector and dean do not attend on ordinary occasions, and the administration of the affairs of the *University* is, therefore, chiefly in the hands of the same individuals who conduct the business of the *college*. The faculty is composed of the principal and thirteen professors. The comitia includes all the professors, all the matriculated students, the dean, the principal and the rector. The ordinary academical discipline is administered by the principal and five professors.

PROFESSORS.

In the original foundation, the faculties of theology, canon law, civil law and arts are expressly enumerated. Medicine and music were, also, included. For a long period, there seems to have been scarcely any teaching except in arts. The salaries are as given in 1830, and are exclusive of houses.

<i>Chairs.</i>	<i>Founded.</i>	<i>Incumbents.</i>	<i>Appointed.</i>	<i>Patrons.</i>	<i>Salary, including fees.</i>
Humanity,	1637	William Ramsay, M. A.	1831	Facul. Rector and Dean,	£1,243
Greek,	1581	Edmund Law Lushington, M. A.	1835	do.	1,668
Logic and Rhetoric,	1577	Robert Buchanan, M. A.	1827	do.	813
Moral Philosophy,	1577	William Fleming, D. D.	1839	do.	710
Natural Philosophy,	1577	William Meiklenam, LL. D.	1799	do.	699
Mathematics,	1691	James Thomson, LL. D.	1831	do.	614
Practical Astronomy,	1760	J. P. Nichol, LL. D.	1836	Crown,	
Natural History,	1807	William Cooper, M. D.	1839	do.	216
Civil Law and Law of Scotland,	1713	Robert Davidson, LL. B.	1801	do.	456
Oriental Languages,	1709	George Gray, M. A.	1839	Facul. Rector and Dean,	368
Divinity,	1630	Alexander Hill, D. D.	1840	do.	430
Eccelesiastical History,	1740	William Macturk, D. D.	1807	Crown,	382
Anatomy,	1718	James Jeffray, M. D.	1790	do.	1,038
Surgery,	1815	John Burns, M. D.	1815	do.	692
Chemistry,	1817	Thomas Thompson, M. D.	1818	do.	527
Botany,	1818	Sir Wm. Jackson Hooker, K. C. H. LL. D.	1820	do.	319
Theory and Practice of Physic,	1713	Charles Badham, M. D.	1827	do.	608
Materia Medica,	1831	John Couper, M. D.	1831	do.	322
Midwifery,	1815	William Cumlin, M. D.	1834	do.	
Forensic Medicine,	1839	Robert Cowan, M. D.	1839	do.	
Institutes of Medicine,	1839	Andrew Buchanan, M. D.	1839	do.	
Structure etc. of the Eye,		W. McKenzie, M. D., Waltonian Lecturer.			

The *principal* is the head of the college, and he presides in all meetings of the faculty, whether for ordinary business, or for discipline; but he does not consider himself entitled to decide any thing of his own personal authority. His salary is £455. He does not teach any class, or give any course of lectures. He does not visit or examine the students of any of the classes. From 1577 to near 1650, he was the sole professor of divinity. The present principal is minister of the high church and north parish of Glasgow.

The business of the students in the *humanity* [Latin] class is to read some of the best and purest Latin authors, and to answer questions (suggested by the lessons) in philology, history and geography. They are also regularly exercised in writing Latin both prose and verse; and to the first division, a lecture is delivered twice a week on Roman antiquities, and three times a week on Tacitus, Juvenal, Persius, etc. Several prizes are given in this class. Many of those, who leave the class after a single session, never resume the study of Latin, as there are few motives in Scotland to ensure the attainment of proficiency in any considerable proportion of those who attempt the study of classical literature. Of the course of instruction adopted by the present professor of *Greek*, we know nothing. The late eminent professor, Sir Daniel G. Sandford, taught two public classes, and one private class. The junior class was taught by examination and elucidation of the lectures on lessons prescribed. The senior class were taught nearly in the same manner. All the exercises of each class were strictly reviewed and publicly criticised by the professor on Saturday. About £8 are annually given for prizes in the humanity class, and £33 in the Greek.

Mr. Buchanan, the professor of *Logic* and *Rhetoric*, continues the system of his venerable predecessor, Professor Jardine, (as described in his "Outlines of a Philosophical Education,") with such alterations as his own experience has suggested. Much is done in this class by the preparation of essays. Towards the end of the session, the essays are occasionally thirty or forty pages long, some even 100 pages. These are privately criticised by the professor. The shorter ones are read by the writers to the class. In the *Moral Philosophy* or *Ethic* class, the students read portions of some of the metaphysical or ethical writings of ancient philosophers, and of Bacon's *Novum Organum*. Five hours are employed in the week in lecturing, and six in examination and exercises. Morals is considered as the chief business of the class, though some attention has been given to political economy, especially when Dr. Adam Smith was professor. A very valuable class-library is possessed.

Of the existing condition of the *Mathematical* class we have no information. The late professor Millar, stated, that usually near one third part of the whole

number of students who enter the Natural Philosophy class, are in a great degree ignorant of the elementary branches of mathematics. In the *Natural Philosophy* class, seven hours are employed in the week, in lecturing, and four, in examination. Every student is obliged to return three exercises in the week, or to account to the professor for not doing so. Prizes, (all determined by the students themselves,) are given for general ability and eminence in writing out exercises. The condition of the professorship of *Natural History*, up to the assumption of its duties by Dr. Couper, was not prosperous. Attendance was not imperative on any order of students, and the salary was quite insufficient. Dr. J. P. Nichol, the professor of *Practical Astronomy*, engages in his labors with great zeal and intelligence. His recent work on the subject is very popular. From a notice of the late meeting of the British association, we perceive that he has an observatory in operation. The parliamentary commissioners, in 1830, pronounced the professorship a mere sinecure.

In the *Divinity* class, the students are distributed into the *regular* and the *occasional*. Of those who are regular the first year, only about twenty-four at an average continue regular through the course of four years. It was the opinion of Dr. Macgill, (who died in 1840,) that *partial* attendance ought not to be permitted, at least to the extent which is at present allowed by the church. The class of *Ecclesiastical History* has attended, 1st. to Jewish antiquities, 2d. to the history of the Christian church, 3d. the history of the church of Scotland till the Reformation. Under the late professor of *Oriental languages*, Dr. Gibb, all the students were required to be furnished with copies of the Old Testament in the original and with Parkhurst's Hebrew Lexicon. Those parts of the Old Testament, which are written in Chaldee, were not read in the class, because the students had no dictionary for that tongue. Oriental studies have never flourished in Scotland.

The professor of *Law* teaches two classes, one in Roman law and one in Scottish. No previous course of study is necessary for attending on his lectures. A great proportion of the class consists of clerks and apprentices of the faculty of procurators in Glasgow.

The medical faculty at Glasgow has now a distinguished reputation. Dr. Jeffray, professor of *Anatomy*, has had a class of 350 members. Dr. Thomson, the professor of *Chemistry*, has long enjoyed the highest reputation. He uses no text-book, but follows, for the most part, his own published system of chemistry in four volumes octavo, which in 1830, had passed through six editions. He has always been in the habit of examining, and conceives it to be a very important part of his duty, fully as valuable as the lectures. During ten months of the year, he teaches all who wish to become practical chemists. Such as are interested in the pursuit continue in the laboratory till they become expert chemists. Since the appointment of Dr. Burns, to the professorship of *Surgery* in 1815, the number of students has increased from 44 to 219. "Dr. Hooker, the regius professor of *Botany*, is not connected with any of the branches of the medical profession; but his eminence in his own department of study is universally acknowledged by men of science, not only in Britain, but in every part of the world." The botanic garden was established originally by private subscription. The college and the government subscribed each £2,000. The annual expense is about £600. Dr. Hooker's whole emoluments are under £300, including the class fees. His expenditure for books sometimes exceeds his income.

MISCELLANEOUS.

The session at Glasgow begins on the 10th of October and ends in the beginning of May. Shortly after its commencement, the students in the Greek, Logic and Natural Philosophy classes, are examined publicly on the studies of the previous year. All the members belonging to the church of Scotland, whose families do not reside in Glasgow, are required to attend divine worship every Sunday in the chapel.

The number of foundations for bursaries is 29. Their benefits are extended to about 65 students; their average value is £1,165 10s. 4d. a year. The

principal and members of the college possess the right of nominating students, (educated in the universities of Scotland, and professing the principles of the church of England) to ten exhibitions in Balliol College, Oxford, of the yearly value of about £132 each, tenable for ten years, but vacated by marriage, or by the holder receiving certain preferments.

APPENDIX

TO

A LIST OF GRADUATES AT HARVARD UNIVERSITY, OF LOYALIST OR ANTI-REVOLUTIONARY PRINCIPLES IN THE CLASSES PRIOR TO THE REVOLUTION.*

[A very few names have become known to the writer since the above article appeared, which, without doubt, are justly comprised in its title; and one or two others of which he is not equally confident. That such omissions there were, and must needs be, he had no doubt (as was hinted in the Preface) when his catalogue was consigned to the printer; and he is by no means sure, that as many more as he has now undertaken to supply, do not still remain undetected. He is sorry that of those now annexed so little can be found to be told of interest or moment enough to be preserved.

As to those who were subjects of notice in the former number, it may not be amiss, since the opportunity is now offered anew, to throw in a few *supplementary* particulars, as to some of them; and in one or two cases where the writer was then almost utterly in the dark, the accounts may now be considered as re-written. This last remark applies especially to WISWALL and HOOVER.]

CONTRACTIONS.

Mandamus Counsellor, . . .	Mand. C.
Judge of Probate, . . .	J. of Pr.
Justice of Peace, . . .	J. of P.
Revolution, . . .	Rev'n.
Common Pleas, . . .	C. Pl.
Supreme Judicial Court, . .	S. J. C.
Clerk, . . .	Cl.
Catalogue, . . .	Catal.

1735. EZEKIEL LEWIS, styled "merch. in Boston," (*Winthrop's MSS.*), but who made, to a great degree, as the writer is told, his home in Cambridge, viz at his father-in-law's seat, Geo. Ruggles, Esq., who occupied what has long been known as "the Fayerweather estate." Ruggles was an emigrant planter from the W. I., who had married a sister of the elder Vassals. Lewis is *asterized* in the Catal. of 1779, and probably both died as exiles; but their steps cannot, at any rate, be traced.

1737. REV. ABRAHAM HILL, a native of Cambridge, and the first minister of Shutesbury, from which he was dismissed, after thirty-six years' connection, in Feb 1778, on account of his avowed partialities for the royal cause. He died in Oxford, Worcester Co June 8, 1788, (69.)

1737. REV. EBENEZER MORSE, born in Medfield, was settled in Boylston, Ms., [1743—Nov. 1775.] when it having become evident that "he would persist in praying for all the royal family, as well as for Lords and Commons," his continuance could not be endured. Mr. M. seems, before entering on the ministry, to have studied law with the Hon. John Chandler of Worcester, and hence perhaps his political obliquity; and as if "ambitious of universal conquest," awhile pursued the study of medicine. His death took place in 1802, at the age of 84. (Davenport's Hist. of Boylston.)

1748. EDWARD HUTCHINSON, Esq., son of Hon. E. H. (of the Exec. Council, and J. of Pr. for Suffolk,) was himself J. of P. and Cl. of C. Pl. for Suffolk. He is *asterized* in 1809, but all else concerning him, has eluded the collector's research. He was, probably enough, a refugee; but his name does not appear in any of the usual authorities for such an inference. As in the notice of Gov. Hutchinson, however, [see the No. for May,] he is said to "have succeeded his uncle, Edw. H., as J. of Pr. in 1752," the subject of our inquiry would seem to have been a cousin of the former; and his position at the *head* of his class, puts out of doubt his connection with the great family in question. Edw. Hutchinson—whether father or son, who shall decide?—is found among the addressers to Gov. Gage. [The writer was and is in yet greater perplexity as to two others, bearing the same high name, to whom he gave a place in his main article, to wit, Francis H. [H. U. 1736,] and Wm. H. [H. U. 1762,]]

1749. †BENJAMIN MARSTON. The father of the same name [H. U. 1715,] was a merch. in Salem, (as well as Col. of militia and Sheriff of Essex,) but removed to, and died in, Manchester, in 1754. His son fol-

* Published in the Am. Qu. Reg. for May, 1841, p. 403.

lowed the same profession in Marblehead to the Rev'n., when he sought refuge in Halifax. Here engaging in trade, and venturing to sea, he was taken prisoner, and carried into his native State, (at Plymouth;) and there continued until exchanged. We next hear of him in London in a state of great destitution; when he was happy enough to find employ from the African Company, in whose service he went as a Commissary to that continent, and died of a fever at Baalam's Isle on the coast of Africa, in the spring or summer of 1793. (Col. Cent. Oct. 12.)

1751. DR. WILLIAM KNEELAND, a respectable physician in Cambridge, and for some years also Register of Deeds for Middlesex, married the sister of the late venerable Dr. Holyoke, of Salem. Dr. K. had been chosen by the Corporation, College Steward, (see Quincy's Hist. of H. U. ii. 172.) but by the urgency of the overseers the vote was re-considered on account of his want of sympathy with the popular cause at the Rev'n. For some years he enjoyed the dignity of President of the Mass. Medical Society, and died in Cambridge, Nov. 2, 1788, (56.)

1759. REV. WILLIAM CLARK, son of Rev. Peter C. [H. U. 1712.] of Danvers, was Episcopal minister of Quincy, [Dec. 1768—May, 1777]; when in consequence of aiding two distressed loyalists to an asylum, he was prosecuted as unpatriotic. Being forcibly taken before the revolutionary tribunal at Boston, and refusing to swear allegiance to the Commonwealth, he was condemned to be transported to foreign parts, and was immediately confined in a prison-ship in the harbor. By the efforts of Dr. Ames, a zealous whig, in his behalf, he was liberated, after losing his health, and, in some measure, his speech. He soon left the country, obtained a pension, and died Nov. 4, 1815, (76.) (Worthington's Hist. of Dedham, p. 70.)

1762. JOHN BARNARD, brother of the late Rev. Dr. B. of Salem, was a merch. at St John, N. B. and is *asterized* in Catal. of 1782. It favors the conclusion that the state of the country and the bias of his feelings were the motives that led him to N. B., that another brother, Benjamin, appears to have been also a merch. in the same province.

1766. JOSEPH DOWSE, is described as "son of Joseph D. of Salem, and a surgeon in the British army in the W. I." (*Winthrop's MSS*) Whether this be good warrant for introducing him into the present List, the writer will not pretend to say. From the peace of 1763, there would seem to have been no opportunity for *actual service* in the British army before the war of the Rev'n., nor for some years succeeding it. Of J. D.'s history, however, nothing

remains to be told but that the Catal. of 1827 first denotes him as dead.

1767. †SIMON TUFTS, son of Dr. S. T. of Medford, [H. U. 1744.] is styled in the Proscribing Act, "trader in Boston." He left M. for England at the same time with Col. Royal, and after being a mercantile adventurer in other parts, betook himself to the East Indies, where many of his last years were spent, and died at the Cape of Good Hope in 1801; then about, as it is said, to return to his native country.

1773. SOLOMON WILLARD, son of Col. Josiah W. of Winchester, N. H., was an att'y-at-law in some part of Vermont, and died in 1812;—the sum of the information that can be gained respecting him. His principles are assumed on the authority of a lady of very advanced age in Cambridge.

[The individuals that follow, have already appeared in the No. for May, and the reference to *page*, after their names, denotes their place in that article.]

1723. BYFIELD LYDE, (p. 404.) He is the person intended in the splenetic remark of Dr. Cutler of Christ Ch. Boston, in his letter to Dr. Zachary Grey, (Nichols' Illus. of Lit. iv. 290.) "He," (Gov. Belcher, of whom he had been speaking,) "has lately married his daughter to a gentleman baptized and brought up in the Church; but not without requiring of him utterly to renounce it, which *the booby* has faithfully done." These letters are a curious picture of the writer's temper, not a little soured by the awkward and almost forlorn post he then occupied as an Episcopal "watchman on the walls of Zion," and yet not without some amusing gossip.

1725. REV. DANIEL ROGERS, (p. 404.) The marks are still shown in the parsonage-house of that day, of what tradition says were bullet-holes made in those troublous and lawless times; and seeming to indicate that the minister was as obnoxious perhaps (certainly, his profession being considered,) as his son, the att'y-at-law, Jer. D. R. (See the former article, p. 412.)

1727. †HON. THOMAS HUTCHINSON, (p. 405.) The Governor died very suddenly, "as he was stepping into his carriage," (Gent's Mag.); and Eliot suggests (Biog. Dict.) that his end was hastened by the loss of his youngest son, who died but four months before him. (See the No. for May, p. 415.) While resident among us, his principal seat was on Milton-hill, though he had also a Boston house [near or on Fleet St.] which was all but demolished in the riots of Aug. 1765. (Gordon's Hist. of the Am. Rev. i. 123, 144.) His loss is reported as nearly £2,400. His successor, (Gov. Gage,) paid him the compliment of giving his name to the present town of *Barre*, incorporated

during his time; but its inhabitants, as early as 1777, threw it off in disgust, and received in exchange that of the zealous whig advocate of America. (Bost. Gaz. June 9, 1777.)

1728. HON. EDMUND TROWBRIDGE, (p. 405.) The Bost. Gaz. of June 14, 1779, has a ludicrous charge against the Judge of having sought to postpone the trial of Capt. Preston from *fear of catching the measles!* and one is somewhat at a loss to see whether this alludes to him as of exceeding timorousness, and expresses the fact of the prevalence of that epidemic, or whether it was a mere pretence to favor the Capt. and his soldiers by gaining time for the popular effervescence to subside.

1728. JOHN LOVELL, (p. 405.) James L., the son, is called in the No. for May, "a confessor in the cause of liberty." It might have been then added, that he was not only treated with great severity by Gov. Gage, and imprisoned; but sent, (as Eliot and others state,) in durance to Halifax. Could this have been, except on the general sailing of the fleet to that port when Boston was evacuated in March, 1776? and in that case must we not conclude, that the same squadron which bore off the father and one son, [Benj. L., H. U. 1774,—see the No. for May,] in a sort of triumph under the royal wing, carried the other as in a cage for show! a singular fact, if indeed it be one

1729. †RICHARD CLARK, Esq. (p. 405.) His house in School St. was the scene of a riotous assault, on the evening after his son Jonathan C.'s return from England, with the appointment of one the East India Co.'s factors. (Bost. News Letter, Nov. 22, 1773.)

1729. HON. JOSEPH LEE, (p. 405.) Judge L., during most of the troublous period of the war, quitted Cambridge, and lived in retirement at Newark, N. J.

1730. †COL. JOSIAH EDSON, (p. 406.) Col. E. united with his military title that also of Deacon in the Bridgewater (South Parish) Church; and it shows how far the odium of his politics, though otherwise the most popular man of the place, followed him into the sanctuary, that on his announcing the psalm on the first Sunday after accepting his appointment as Mand. C. the choir would not respond by singing. What Mrs. Mercy Warren, (the historian of the Revolution,) meant by the epithet *Crusty Croubar*, applied to him in her feeble satire entitled "the Groupe," in which also Judge Oliver, Daniel Leonard, and Ruggles, come in for a share as *dramatis personæ*, the present writer cannot discern.

1740. REV. DR. BENJAMIN STEVENS, (p. 407.) was son of Rev. Joseph S. of Charlestown, [H. U. 1703.] and married the daughter of Hon. Judge Remington of Cambridge, [H. U. 1696.] He has also the honor of

being the maternal grandfather of the late lamented Rev. J. S. Buckminster, of Boston. If his reputed politics put him out, as we are told, of the field of candidatureship for the presidency of the College, the judges in the case made surely but a poor exchange in electing Locke; who (to say nothing of the worse odor which cleaves to his memory,) was regarded in his own day as having had little sympathy with "the sons of liberty," and might with no great injustice have filled a space in the present article.

1741. †CAPT. DAVID PHIPS, (p. 407.) The four daughters of Lt. Gov. Spencer P. (sisters, of course, of the subject of this paragraph.) were married to Andrew Bordinan, Esq., Judge Lee, Col. John Vassall, [H. U. 1719, 1729, 1732.] and Richard Lechmere, Esq., all of Cambridge, and *magnates* of the place; the last, though not a son of Harvard, was a person of rank, who built the fine seat next above that of the younger John Vassall, where he resided until his removal to the Custom-house in the metropolis, as Collector or Inspector, when it was occupied by Jon. Sewall, the Att'y-general. R. L.'s name is found in the Proscribing Act, and he doubtless, therefore, became a refugee.

1742. REV. DR. AUCHMUTY, (p. 407.) Trumbull, in his *McFingal*, (canto i, ii.) has frequent shafts at this divine; and other loyalists named in these articles figure in his satire, as Ruggles, Col. Murray, Jon. Sewall, Rev. Dr. Walter, Judge Olver, &c.

1746. †HON. JAMES PUTNAM, (p. 408.) Hon. J. P. married the sister of Col. John Chandler, the 3d, and the alliance of these two leading families in Worcester, was cemented anew by a like intermarriage of Eben P. his younger son. He also went to N. Brunswick, from which however two of his sons were sent at a later day to Harvard for their education. One of them was the graduate of 1814.

1747. †COL. JOHN ERVING, (p. 408,) married Maria Catharine, daughter of Gov. Wm. Shirley. His son, Dr. Shirley E., for some years a respectable physician in Portland, and who died in Boston, July 8, 1813, (55) entered college in 1773, but his education was cut short by the Rev'n. mid-way in his course.

1747. JOHN COTTON, (p. 408.) Probably enough he is the person of this name whose appointment as Marshal of the Admiralty Court is given. (Bost. Gaz. May 25, 1772.) His widow, it would seem to be,—Mrs. Mary Cotton,—died in Boston, Feb. 6, 1796.

1749. †REV. JOHN WISWALL, (p. 408,) was son of J. W., grammar school master in Boston. [See the former No. for the first incidents of his life.] He left Portland in May, 1775, for Boston, and sailed thence

in the autumn to England. After the Peace he came to Nova Scotia, and was induced, at their urgency, to undertake the spiritual charge of a portion of his former flock who had gathered at Cornwallis, emigrants from the U. States. He died in 1812. His son, Peleg W., a native of Falmouth, now deceased, was in 1833 one of the Judges of the S. J. Ct. of Nova Scotia.

1751. †N. RAY THOMAS, Esq. (p. 408.) His acceptance of the honor of being a Mand. C. was the occasion, probably, which collected a large assemblage (7 or 800) from the towns around, with a view to seek him at Marshfield; so that he was led very soon to take refuge within the British lines. (Mass. Spy, Sept. 22, 1774.) Trumbull, in his *McFingal*, (canto i.) calls him,

The Marshfield blunderer, Nat. Ray Thomas;

but to what this epithet refers, does not appear.

1752. †ABEL WILLARD, Esq. (p. 409.) "His widow, a daughter of the Rev. Daniel Rogers," &c. It may be added, in this connection, that two other daughters of Rev. D. R. married the late Samuel Parkman, Esq. of Boston, and Rev. Jonathan Newell, [H. U. 1770] of Stow.

1753. †PELHAM WINSLOW, Esq. (p. 409.) joined the British army soon after the battle of Lexington, received a Major's commission, was appointed a Commissary, and after continuing some years with the troops at New York, died at Flushing, L. I. in 1783. His widow, originally Joanna White of Marshfield, it would seem returned to and died in Plymouth, at an advanced age, (84) May 1, 1829.

1753. WILLIAM ERVING, Esq. (p. 409.) He was said, in the former article, to have held a commission in the expedition against Havana in 1762. The writer has since been told by some of his near connections, that he was three years earlier than this in the service, and served under Gen. Wolfe on the memorable plains of Abraham. He did not, however, as was stated in the article referred to, continue in the army through the revolutionary war, but left at its opening with the rank of Major.

1754. †SAMUEL QUINCY, Esq. (p. 409.) married the sister of the late Henry Hill, Esq. of Boston, [H. U. 1756.] His son of the same name, [H. U. 1782] died in Lenox, Ms. where he was an att'y-at-law, Jan. 1816; and in the son of *this last*, late an alderman of the city, the name of Samuel Quincy is still worthily upheld in Boston.

1755. †HON. WILLIAM BROWNE, (p. 409.) was the son of Samuel B. [H. U. 1727] a merch. of Salem, who died in Nov. 1742. W. B. was doubly connected with the Winthrop family; being grand-son of

Jn. W. [H. U. 1700] and having married his cousin, a daughter of Gov. Joseph Wanton, of Rhode Island. The wives of the elder Browne and Gov. W. were sisters.

1757. †JOHN VASSALL, Esq. (p. 410.) The family tomb of the Vassalls in the Cambridge burying-ground, (now long disused,) bears upon it the quaint device of a *vase* and an image of *the sun*, (Vas—sol); setting at nought, as will be noticed, the orthography of the name for the sake of the conceit. Madam V., the widow of John, died at Clifton, March 31, 1807. For occasional references to other members of the stock, see *Gent's Mag.* [March, 1794, p. 277; June, 1800, p. 587; Dec. 1817, p. 554; Oct. 1800, p. 1013; Oct. 1807, p. 983.]

1758. JOHN FOXCROFT, Esq. (p. 410.) He is well remembered by one (himself now advanced in years,) as among the last specimens of the *idle gentleman* of birth and fashion, of a former generation; he was wont to see him day by day sallying forth on his *leisurely* walk, lace on the coat, ruffles profusely displayed at the wrist, and his gold-headed cane in hand. Dr. Francis F. of Brookfield, [H. U. 1764] was a brother of John. but his politics do not seem to have been very obtrusive, at least; and Daniel, the eldest son [H. U. 1746] of Hon. Judge F., died in early life, Jan. 30, 1756, (29).

1759. REV. LEMUEL HEDGE, (p. 411.) the first minister of Warwick, [Dec. 1760—Oct. 1777.] Of his persecutions, a specimen is given in the following anecdote. A lawless company, forty or more, had taken him into custody, and brought him to Northampton, with a view to his imprisonment there; but their course being seen to be wholly without warrant, they were enforced to release him. The excitement and fatigue to which he was then subjected, were said to have occasioned the fever by which he was shortly carried off, (Oct. 15, 1777.)

1760. †FRANCIS GREEN, (p. 411.) For the share he had in the Farewell Address to Gov. Hutchinson, he seems to have been sadly beset when travelling, in July. 1774, through the towns of Norwich and Windham, Ct; the accounts of which, as well as his advertisement of a large reward for detecting the leaders in this annoyance, are somewhat amusing. (See *Bost. Gaz.* Sept. 11; *Mass. Spy*, July 15; *Bost. News Letter*, Aug. 4, of that year.)

1760. REV. TIMOTHY FULLER, (p. 411.) Among the earliest and most offensive ways in which he signified his coldness to the cause of liberty, was, in their view, the selection of a text for a sermon preached on occasion of the march of a company of minute men, raised for the public service—*Let not him that girdeth on the harness boast*

himself, &c. Mr. F engaged as a preacher at Chilmark, on his separation from Princeton, until the Peace; when, returning to Middleton, he sued his former society for the recovery of his salary, on the ground of illegal dismission. This action, in which the leading counsel of the State (Parsons, Sullivan and Lincoln) were enlisted on either side, was argued at Salem and decided against him. The graduates of the name of 1801, 1811, 1813, and 1815, were his sons.

1761. THOMAS PALMER, (p. 411.) He is erroneously stated in the former article to have married the daughter of Col. Royal of Medford. Mary and Elizabeth R., his only daughters, were married to George Erving, and the last Sir Wm. Pepperell. [See the former No. pp. 410, 414.] T. P. who was a *nephew* of Col. R., lived and died a bachelor. [Col. R. became a refugee, and died in England, in Oct. 1781. He was a man of great timorousness, and his departure from Medford, under cover of night, for Newburyport, where he was to embark, the writer has heard related somewhat graphically by a gentleman, whose father was present at the time to counsel and cheer the Col. Hesitating and reluctant to go, but unknowing what risks might attend his stay, he was evidently "in a strait betwixt two," when the trepidation into which he was ever and anon thrown by some distant cannonade, quickened and decided his uncertain motions. He seems to have taken much to heart the confiscation of his Medford estate, [since known as the Tidd place]; and in a letter to Edmund Quincy, the elder, written in 1779, grievously complains of this act. His explanation of his becoming "an absentee" with the opening troubles, and of the obstacles to his return, is exceedingly detailed and not very satisfactory. The Col.'s bounty laid the foundation of the first professorship of law at Cambridge, now called by his name, and his legacy of some plate to the parish church at M., shows that his regard for his former friends was not wholly seared by distance and proscription.]

1762. JOHN WADSWORTH, (p. 412.) The late History of the University states, (ii. 163,) that a Committee of the Overseers, in Oct. 1775, required the college faculty to appear before them and give evidence of their political soundness; and we are told in the sequel, that the inquiry was satisfactory. After what Eliot tells of Wadsworth's forwardness to obtrude his zeal for the mother country, at all times and in all companies, one cannot see how such a vote could have been passed, without any opposition, or even any modification.

1763. JOSEPH HOOPER, (p. 412.) The obscurity in which J. H.'s fortunes were shrouded when the former article was

written, is now in part dispelled. He had, the writer is told, a strong bent for the church, but it was for no other form of it, but "the apostolic church of England." Some family opposition to this, gave a different direction to his life. At the Rev'n. he became (as was conjectured before) a refugee; but his name does not appear in the Proscribing Act. In England, he became a paper-manufacturer at Bungay in Suffolk, and died Aug. 1812. A commissioner's notice of the sale of certain land-lots and also a ropewalk of J. H., appears with that of some other confiscate property in the Bost. Gaz. (May 14, 1781.) Some of his descendants are now living at Brooklyn, N. Y.

1763. †Hon. JON. BLISS, (p. 413.) He was son-in-law to Col. John Worthington of Springfield, himself an eminent loyalist in those parts. Frances, the third daughter of Col. W., became the lady of Hon. Fisher Ames.

1765. †Hon. EDWARD WINSLOW, (p. 413.) N. B. It may not be amiss to say here, that the name of E. W. has wanted its due honors—small capitals—in our (Harvard) Triennial Catalogues for a long course of years. [Whatever his Majesty may have lost by the colonial troubles and Rev'n., his Majesty's provinces certainly gained much. At the time of E. W.'s death, in May, 1815, the Supreme bench of New Brunswick was filled by Jon. Bliss, Ch. Justice; John Saunders, E. Winslow, and Ward Chipman, Associate Judges—all of them American refugees, and, the second excepted, all sons of Harvard. Saunders was a native of Virginia, and pursuing his studies in 1775, when, at the impulse of loyal zeal, he raised, at his own expense, and by his own interest, a troop of horse, and joined the royal standard. During the whole of that contest, he was engaged as a partizan officer in Tarleton's legion, and had an active share in most of the achievements of that officer. He was twice severely wounded. At the close of the war, which deprived him of two valuable estates inherited from his father, he repaired to England, became a student of the Middle Temple, and was called to the bar. He rose to preside over the Supreme bench of New Brunswick, and died at Frederickton, May or June, 1834, (80) (Bost. W. Mess.)]

1765. Rev. JOSEPH (not, as erroneously in the No. for May, James) LEE, was the son of Dr. Jos. L. of Concord. The father, in the excitement of the early scenes of the Rev'n., was subjected to gross and unmanly indignities, owing to his imputed torvism; being kept in durance, from Apr. '75 to March, '76, in his own house, from which it would have been perilous to venture out; and which, even as it was, was a mark for

the bullets of straggling American soldiers passing through the town, (Shattuck's Hist. of C. p. 119.) Samuel and Silas L. [H. U. 1776, 1784] were also sons of the Dr.; the first named became eventually a resident in Canada and New Brunswick, and held various important trusts, both civil and military, under the crown.

1769. Dr. PETER OLIVER, (p. 415) began life as an apothecary in Salem, and married Love, the daughter of Col. Peter Frye of S.

1770. JONATHAN STEARNS, Esq. (p. 415) was of Lunenburg; a student of law with Jon. Bliss at Springfield, and began his profession at Westminster, where he made himself very obnoxious by espousing the royal cause. He deemed it prudent to retire to New York, and there became Judge Advocate in the British army.

1771. WILLIAM VASSALL, (p. 415) W. V. and W. S. Hutchinson, (also in the former article,) youngest son of Gov. H., sailed for England in the same vessel, with Capt. Scott, May, 1772, and neither probably again returned.

1772. BENJAMIN LORING, (p. 415.) Commodore L. and his eldest son, Joshua, Jr., (whose residence was in Dorchester,) are both found in the Proscribing Act: it is not easy to see why this son, who undoubtedly forsook the country, should have been passed over. Com L. died in England, in the autumn of 1781.

1772. JON. SIMPSON, (p. 416.) The great Borland estate (referred to in the former article) in Cambridge, better known in

recent times as the "Warland house," was originally built for Rev. East Apthorp, first Episcopal missionary at C., who remained there [viz. from 1761] but a very few years—or, more strictly speaking, for the contemplated Bishop of New England, whom the mother church at one time in *vision* saw, as just about to go forth from her to the new world.

1774. B. S. OLIVER, (p. 416) Oliver, Rufus Chandler, and Dr. Wm. Paine, (see also p. 414 of the May number,) sailed for England—probably their *final leave* of the country—Sept. 1774, in the same vessel which took out Josiah Quincy, Jr. on his secret agency for "the sons of liberty."

1774. JAMES PUTNAM, Esq. (p. 416) Hon. John Chandler, the 3d, Rufus C. his son, and James P. his nephew, (see p. 414 of the May number, and also the paragraph *ante* in this article on James P. *Sen.*) all died in London; and though at considerable interval apart, (and in token perhaps of their union by blood and in spirit,) shared a common grave; of extraordinary depth, of course—*twelve feet*; a marble slab, in each interment being interposed between the previous and the new tenant of the sod.

ERRATA.

N. B. The most material errata in the former article it may not be amiss to specify, having so convenient an opportunity for their correction.

Under the notice of

N. Chandler, p. 414—For "the events were closed," read "the courts were closed."

J. L. Borland, p. 415—For "of his Majesty," read "of his Majesty's service."

G. Inman, p. 415—For "married Miss Badger," read "married Miss Haskins."

THE PULPIT.

THE pulpit imperatively demands the highest efforts of the human mind, and there is no place where the whole of a man's powers may be so advantageously employed. His reasoning powers, his imagination, his memory, his acquaintance with human nature, his mastery over men's passions and wills, all here are had in requisition. No man need fear, in entering the ministry and giving himself entirely and exclusively to his profession, that his mind, however capacious, will be cramped, or that his acquisitions, however extensive, will be uncalled for. Let them be baptized in the Holy Ghost, and consecrated upon the sacred altar, and they will spring to newness of life. There is no profession, where every mental and moral power, and every variety of knowledge, are so available. A minister may lay the universe under tribute. If acquainted with what is known by men in other professions, it will enable him to perform with the more efficiency the duties of his own. Whatever he can learn from history—whatever he may know of the arts and sciences, or of the languages and literature of different ages and nations—whatever information he can obtain from the farmer, the merchant, the mariner, or the mechanic—every thing pertaining to matter or to mind, to the ocean or the dry land, to this world or the world to come—all may be brought to bear upon his appropriate work, and enhance the power of the pulpit.

BRIEF VIEW OF THE BAPTIST INTEREST IN EACH OF THE UNITED STATES;

EMBRACING NOTICES OF THE ORIGIN, HISTORY, AND PRESENT STATE OF THE CHURCHES,
LITERARY AND THEOLOGICAL INSTITUTIONS, BIBLE, MISSIONARY, EDUCATION,
TRACT, AND SUNDAY SCHOOL SOCIETIES, AND RELIGIOUS
PERIODICALS; WITH STATISTICAL TABLES.

Concluded from p. 53.

PART IV.—THE WESTERN AND SOUTHERN STATES AND TERRITORIES.

[By Rev. JOHN M. PECK, M. A. of Illinois.]

MISSOURI.

As early as 1796-7, a number of Baptist families emigrated from North and South Carolina, and Kentucky, to Upper Louisiana, now Missouri, and lived for several years under the Spanish government. Amongst these were several of the children and family connections of the pioneer of Kentucky, Col. Daniel Boon. Though Boon himself never united with any church, yet he was religiously disposed, sustained an amiable and moral character, and was a Baptist in sentiment. We speak advisedly, for we have preached repeatedly in his presence, and conversed freely with the venerable old gentleman, with his silvered locks and smiling benevolent countenance, at the age of more than fourscore. At the period of the arrival of these emigrants, the Romish religion only was tolerated by law, but the commandants, disposed to encourage emigrants from the United States, did not molest them. Amongst these pioneers across the Mississippi, were Abraham and Sarah Musick, Abraham Musick, Jr., and Terrel Musick, Jane Sullens, Sarah Williams, Mrs. Whitley, Mr. Richardson and wife, all of whom settled within the present boundaries of St. Louis County. The Boon family, David Darst, William Hancock, Flanders Calloway, and others, settled on the north side of the Missouri river, from 20 to 40 miles above St. Charles. These families lived without church privileges for several years. The late pious John Clark was the first preacher to penetrate these remote frontiers, and seek out and feed these scattered sheep in the wilderness. John Clark was from England, where he received a respectable education. He came into South Carolina, where he taught school for a period, and where he was converted and entered the ministry in the Methodist connection, and for a period officiated as a circuit preacher. He soon found his way to Illinois, from whence he made repeated excursions to carry the gospel into the settlements of Upper Louisiana. Clark soon became a Baptist, attached himself to the class denominated Friends to Humanity, lived a most exemplary and pious life, and died in 1833. He was a man of ardent piety, uncommon in faith and prayer, peculiarly benevolent, and employed his time wholly in doing good to others. He travelled on foot, on his circuits, and preached the gospel with much success from the extreme frontiers of Missouri to Florida.

Thomas R. Musick, now living in Missouri, and a man by the name of Brown, and perhaps other ministers, visited and preached in Missouri, in early times. They were frequently threatened with the *Calaboza*, (the Spanish prison,) but through the lenity of the commandants were permitted to escape. Their little meetings were quite refreshing to the pilgrim settlers, surrounded as they were by the rites and laws of Romanism. In these times of restriction, Abraham Musick applied to Zeno Trudeau, the Commandant at St. Louis, an officer quite friendly to the Protestant emigrants, for leave to have preaching at his house. The commandant was inclined to favor the Americans secretly, but compelled to reject all such petitions openly, replied promptly that such a petition could not be granted. "I mean," said he, "that you must not put a bell on your house, and call it a *church*, nor suffer any person to christen your children but the parish priest. But if any of your friends choose to meet at your house, sing, pray, and talk about religion, you will not be molested, provided you continue, as I believe you are, good Christians." He knew that as Baptists, they would dispense with the rite of infant baptism, and that plain "backwoods" people, as they were, could find their way to their meetings without the sound of the "church going bell." Thomas R. Musick removed his family

and settled in St. Louis County in 1803, immediately after the news had arrived that the country was ceded to the United States. Various circumstances retarded the regular organization of a church in this part of the territory until 1807. This church, known by the name of Feeffe's Creek, still exists, and has a commodious brick meeting-house, sixteen miles northwest from St. Louis. A number of Baptists emigrated from Kentucky to Cape Girardeau County, soon after the treaty of cession to the United States. A small church, called Tywappity, was organized at the head of a tract of alluvion, or bottom land, of that name, in 1804. This was the first organized church of any Protestant denomination in the Territory. In 1805, another church, called Bethel, was formed in a settlement a few miles west of Cape Girardeau, and near where the town of Jackson now is. This church, in 1812, had two ministers, and 80 members. A Baptist minister by name of Green preached for a period in these early churches in Missouri. In 1816, the Bethel Baptist Association was formed at a meeting held with the Bethel church, Cape Girardeau County. The constituent churches were Bethel, Tywappity, Providence, Barren, Bellevue, St. Francois, and Dry Creek. The ministers were H. Cockerham, John Farrar, Thomas Donohue, and William Street. The number of members, 230. The churches near St. Louis at this time were connected with the Association in Illinois. In November, 1817, a meeting was held with Feeffe's Creek church, and the Missouri Baptist Association was organized. It was formed of the churches of Feeffe's Creek, Boeuf, Negro Fork, Coldwater, Upper Cuivre, and Femme Osage, with an aggregate of 142 members. The ministers were T. R. Musick, Lewis Williams, and John Macdonald.

The same year, (1817,) by appointment of the Baptist Board of Foreign Missions, J. M. Peck, and J. E. Welch, were sent out as missionaries to St. Louis, where they arrived in December, and in February following constituted a Baptist church in the town. The formation of the "United Society for the Spread of the Gospel," has already been noticed in our notes on Illinois. It was organized at the session of the Missouri Baptist Association, held in Femme Osage settlement, St. Charles County, October, 1818. Several missionaries were employed to travel amongst the destitute in the Territory of Missouri and the borders of Arkansas, with good effects. It continued these operations for three years. In 1820, by the arrangements of the Baptist Triennial Convention, the future operations of its Board were restricted to foreign missions, and the mission in Missouri was suspended. The circumstances of Mr. Welch's family caused his return to New Jersey, and the following year Mr. Peck re-crossed the Mississippi to his present residence in Illinois. His labors as a missionary for several years after were chiefly directed to Missouri. The missionaries at St. Louis in March, 1818, opened a Sabbath school for the African race, principally for slaves. By the precaution of requiring certificates of their masters or overseers for the privilege of attendance, the confidence and approbation of the principal families in the town and surrounding country were secured, the school soon averaged from 90 to 100 scholars, of all ages, on each Lord's day, and more than 300 were taught to read the Scriptures. From this effort originated the "African Baptist church" of St. Louis, one of the most orderly and efficient churches of colored people we have ever known. It has long been under the pastoral charge of the Rev. J. B. Meachum, an intelligent man of color, and numbers 278 members. The church owns a brick meeting-house, and has five or six licensed preachers. This Sabbath school, which is still continued in connection with the church, was the first Sabbath school ever formed west of the Mississippi river.

In 1810, and subsequently, several Baptist families emigrated from Kentucky to the "Boon's Lick" country, in what is now Howard County. During the war of 1812-15, they were much harrassed by the Indians; but in 1818, the Mount Pleasant Association, of five churches and as many preachers, was organized. Amongst the faithful and successful laborers in the interior of Missouri, was the Rev. Ebenezer Rodgers, now at Upper Alton. Mr. Rodgers is of Welch extract, though born on the borders of England. He was educated at Bristol Academy, under the late Dr. Ryland, came to Kentucky in 1818, and to Chariton, Mo., in 1819. He travelled extensively in the country bordering on the Missouri river, was a principal laborer in several revivals of religion, and baptized more than 500 converts, and aided in forming a number of churches while a resident of Missouri. The Cuivre Association originated from the Missouri Association in 1822, and Salt River was formed in 1823. The Franklin Association was formed from the Missouri in 1832, and from revivals of religion and missionary efforts, prospered exceedingly for several years. From it, the last year, was formed the Union Association. Bethel Association, in the northern part of Missouri, was organized by churches and ministers set off from the Salt River Association in 1834. Three small churches from this Association united with some other churches in 1839, and formed the "Two River Old School Baptist Association," in the same region. Its features are Antinomian and anti-mission. In 1823, settlements having spread through Upper Missouri, hundreds of Baptists floated on the tide of emigration from Kentucky, Tennessee, Virginia and the Carolinas, revivals of religion had multiplied converts, and the result was a division of the Mount Pleasant Association, and the organization of the Concord and Fishing River Associations. The

churches forming the Concord, were located in the tract of country south of the Missouri river, and the Fishing River towards the western borders of the State. Subsequent increase to 29 churches in 1827, made another division desirable, and the Salem Association was organized, embracing the counties of Boon and Calloway. The old Bethel Association, in the southern part of the State, having spread over a wide district of country, the Cape Girardeau Association, of 10 churches, 6 ministers, and 259 members, was formed in 1824. In 1835, the Black River Association was formed from the Cape Girardeau.

In August, 1834, a convention of ministers and brethren was held in Calloway County, Mo., to confer relative to some organized system of home mission operations. A constitution was adopted, and the "*Baptist Central Convention of Missouri*" provisionally organized. At a subsequent period, it was changed in name to the "*General Association of United Baptists of Missouri*." The amount of funds in the treasury as reported at the annual meeting of 1840, is \$342. Four missionaries and a general agent were appointed. The report for the preceding year shows that four missionaries had jointly been employed 132 days, and had travelled about 2,000 miles, preached 125 sermons, formed several new churches, and baptized 28 converts. At the last meeting of the General Association, the "*United Baptist Education Society*" was formed, the exclusive object of which is to aid in educating young brethren of gifts and graces preparatory for the gospel ministry. The hope is entertained of the eventual establishment of a theological school. The Cape Girardeau Missionary Society was formed in 1834, and made some progress. It is now merged in the New Cape Girardeau Association. The Franklin Missionary Society originated in the bounds of the Franklin Association in 1833. It is auxiliary to the American Baptist Home Mission Society, and co-operates in sustaining missionaries in that portion of Missouri. The Missionary Society of St. Louis County is also an auxiliary. Divisions have resulted in the Mount Pleasant, Salem, and Cape Girardeau Associations on the question of the organization of missionary and other benevolent societies.

The First Baptist church of St. Louis, which was formed in 1818, preserved an existence for about fifteen years, without pastoral labor and with only occasional ministerial visits, when it was dissolved, and the second Baptist church organized. That church has a valuable brick house of worship, erected by the Episcopal church, and transferred by sale in 1836 to the Baptist church, and about 80 members. During the last year it was under the pastoral charge of the Rev. R. E. Pattison, D. D., now of Providence, R. I. At the close of 1840, the Baptists in Missouri numbered about 276 churches, 150 ministers, and 10,775 members. The baptisms for 1840 exceeded 1,000.

INDIANA.

A few Baptists emigrated to the Territory (now included in the State of Indiana,) at the commencement of the present century. Several small churches were organized along the Whitewater, bordering on the State of Ohio, the first of which was in 1802. These churches were first connected with the Miami Association, but in 1809, were formed into the Whitewater Association, which then consisted of 9 churches, 6 ministers, and about 380 members.

In 1806, the Wabash church was formed about 8 miles north of Vincennes, and the same year, the Bethel church, in a settlement further down the Wabash River. In 1808 the Patoka church was organized in what is now Gibson County, and the Salem church still further south. The same year, the Wabash District Association was organized. In 1809, the Maria Creek church was formed, about fifteen miles north of Vincennes. The ministers who were instrumental in gathering these churches in the wilderness, were Alexander Devin, Samuel Jones, James Martin, and Isaac M'Coy. Mr. M'Coy, for more than twenty years, has been an indefatigable missionary amongst the western Indians.

Silver Creek, in Clark County, was formed near the commencement of the present century. We find it on the minutes of the Longrun Association, Ky., in 1805, with 50 members, and from its position in the table, it must have existed several years, and probably was the first Protestant church formed in this Territory. Elder William M'Coy, the father of Isaac M'Coy, labored much in the early settlements of Clark County. He came frequently on preaching excursions, over the Ohio River from Shelby County, Ky., where he then resided, and finally removed his family to Indiana in 1810, and died in 1813. He was a pious, devotional, laborious and useful minister.

The Silver Creek Association was organized in July, 1812, of 8 churches, 4 ordained preachers, and 270 communicants. In 1816, this Association contained 24 churches, 10 ordained, and 8 licensed preachers and 582 members. About 100 converts had been baptized—the balance of the increase was from emigration. The same year the Association was divided, and the Blue River Association formed from it; which in 1817,

reported 17 churches, 7 ordained, and 3 licensed preachers and 571 members, while Silver Creek Association reported 12 churches, 4 ordained and 6 licensed preachers, and 365 members. The two Associations report 188 baptized during the year. Revivals had prevailed in several churches.

The Whitewater Association increased gradually. In 1815 it reported 16 churches, 14 ministers, 125 baptized, and 798 members. In 1820, it reported 25 churches, 13 ministers, 38 baptisms, and 1,180 members. Its additions have been more from emigration than conversions. It has been a consistent anti-mission body, rather hyper-calvinistic in doctrine, and not very active in enlarging its own borders, or adopting and carrying out measures to extend the kingdom of Christ.

The Wabash District Association "run well" for some years. Its most intelligent and efficient minister was Mr. M'Coy, until he consecrated himself and family to Indian reform, and removed from its boundaries. On the pages of its minutes, a file of which lies before us, we see the impress of his hand and heart until 1819, when his name is no longer found on its tables. Until that period, Foreign Missions, Home Missions, Indian Missions, Bible operations, and other benevolent projects appear on its minutes. From that time the usefulness of this Association has been a blank! It is a singular coincidence, and a mysterious providence, that the year in which Isaac M'Coy took leave of the Association which he had nurtured from the first, the name of *Daniel Parker* appears on its minutes as connected with Lamotte church, in Crawford County, Ill. Mr. Parker is one of those singular and rather extraordinary beings whom Divine providence permits to arise as a scourge to his church, and as a stumbling block in the way of religious effort. Raised on the frontiers of Georgia, without education, uncouth in manners, slovenly in dress, diminutive in person, unprepossessing in appearance, with shrivelled features and a small piercing eye, few men, for a series of years, have exerted a wider influence on the lower and less educated class of frontier people. With a zeal and enthusiasm bordering on insanity, firmness that amounted to obstinacy, and perseverance that would have done honor to a good cause, Daniel Parker exerted himself to the utmost to induce the churches within his range to declare non-fellowship with all Baptists who united with any missionary or other benevolent (or as he called them, new fangled) societies. He possessed a mind of singular and original cast. In doctrine he was an Antinomian from the first, but he could describe the process of conviction, and the joys of conversion, and of dependence on God, with peculiar feeling and effect. This kind of preaching was calculated to take a strong hold on the hearts and gain the confidence of a class of pious, simple hearted Christians, of but little religious intelligence and reading. He fully believed, and produced the impression on others, that he spoke by immediate inspiration. Repeatedly have we heard him when his mind seemed to rise above its own powers, and he would discourse for a few moments on the divine attributes or some doctrinal subject with such brilliancy of thought, and force and correctness of language, as would astonish men of education and talents. Then, again, it would seem as though he was perfectly bewildered in a mist of abstruse subtleties.

In 1820, he wrote and published a book against the Baptist Board of Foreign Missions, though all the knowledge he possessed on the subject was derived from one or two Annual Reports. Being exceedingly tenacious of church and Associational authority, the main drift of his argument was, that the Board of Missions was not created by the churches, nor under their direct control. He persuaded the church of which he was preacher, to take a process of ecclesiastical discipline with a neighboring church, because some of its members contributed to missionary societies. This produced a difficulty that came into the Association, extended into the other churches, and finally spread through a number of Associations. Fellowship was interrupted, correspondence broken up, and the evils are not yet entirely removed.

From 1822 to 1826, Mr. Parker was a member of the Senate of Illinois, but he figured far less as a politician than as a polemic. About this period he commenced preaching the doctrine that has become familiarly known in the West as the "*Two Seeds*," in support of which he published a pamphlet in 1826. He sets out with the postulate that God never made a creature that will suffer eternal misery. All the elect were created in union with Christ from eternity, consequently when they fell in Adam, he was bound by covenant engagement to pay their debt or redeem them. These are the children of the kingdom—the good seed,—and will be saved from sin and its consequences and be happy forever as the bride of Christ.

The non-elect are literally and in fact the children of the devil, begotten in some mysterious manner of Eve, manifested in the person of Cain. These constitute the "Bad seed,"—and, with their father, the devil, will perish without mercy or hope. On these leading principles, Mr. Parker builds a tolerably extensive system. Of course the devil, as the author of all evil, always existed, yet God, as the only Supreme Being, has him under his power and will destroy him and his works. The parable of the Tares and many other passages of Scripture are relied on to support these strange dogmata. These notions, though variously modified, have been propagated to some extent in several

western States. They are perishing before the influence of truth and will soon be forgotten. Mr. Parker was excluded by a majority of his church, but he drew off a party, retained his influence in a portion of the Association that followed him, and still continued his ministrations. During the progress of these difficulties, the Association had undergone frequent subdivisions. In 1822, it spread over a tract of country on both sides of the Wabash for 100 miles in extent, and numbered 22 churches. Those to the south of Vincennes were dismissed to form the Salem Association, leaving 12 churches. By compromise on the mission question, another division took place in 1823, and the Union Association was formed. This left most of the churches of the Wabash District Association in Illinois, and consequently it is now included in the statistics of that State.

Besides several other pamphlets sent forth from the press, in 1830 and 1831 Mr. Parker published a monthly periodical called the "Church Advocate." His "Two Seeds" having produced a fruitful crop of dissension and strife, were not prominently advocated in this periodical. About 1833, he migrated to Texas, where he has formed two small churches, but exerts very little influence.

The Salem Association, formed in 1822, lies in the southwest corner of the State, near the mouth of the Wabash. In 1839, it had 20 churches, 14 ministers, and 1,035 members.

In the southeastern portion of the State, settlements were made and a few Baptists emigrated there nearly forty years since. In 1807, a small church was constituted in Lawrenceburgh, under the pastoral charge of Dr. Ferris. Elder Hume from Campbell County, Ky., made repeated visits to the settlement on the Laughery, a stream that enters the Ohio, a few miles below the Great Miami, and several converts were baptized in 1810. The next year, the Laughery church was formed of 14 members. They were scattered over a tract of hilly country, without roads, for twenty miles in extent, and could meet but seldom. They had preaching for several years, only from the occasional visits of Elder Hume. In 1815, this little church built a framed meeting-house at the cost of \$300, and in their great poverty, and feeble and scattered condition, it was a prodigious effort. This was the first house for public worship erected between the Whitewater and Madison, a distance of seventy miles. Elder Hume moved over the Ohio river and became their pastor, and a man by name of Lothrop received license to preach the gospel.

In 1818, Elder John Watts, a man of respectable talents and of much energy, removed from Kentucky, and settled on the Laughery, and several other churches were constituted from emigrants that came into this part of the State. The same year the *Laughery Association* was organized, consisting of six churches, two ordained, and two licensed preachers, and an aggregate of 124 members. This Association has made steady progress and exerted an extensive influence in this part of the State. One of its most efficient members, and one of the constituents of Laughery church in 1811, is the venerable J. L. Holman, one of the Supreme Judges of the State, and, since 1834, an ordained minister of the gospel. By patient, untiring efforts, Sunday schools have been organized, the destitute population of Dearborn County repeatedly supplied with the Scriptures, ministerial and general education has been promoted, and the brethren encouraged to every good work. The village of Aurora, near the residence of Judge Holman, was the central point of radiation for these benevolent efforts. At one period the Aurora Sunday School Union embraced more than 20 schools, 200 teachers, 1,200 scholars, and 2,500 volumes in their libraries. We have not room to enlarge, but before us is a manuscript history of the Laughery Association, written by Judge Holman for the Western Baptist Historical Society, containing a great variety of interesting facts, and which, probably, will be laid before the public in another form. From that source, we gather the following statistics.

During the first ten years of this Association, from 1818 to 1828, 530 converts were baptized in the churches, 402 were received by letter, 388 dismissed by letter, 142 excluded from fellowship, 31 restored, 55 died; total remaining, 584.

During the next ten years to 1838, there were 534 baptisms, 406 received by letter, 485 dismissed by letter, 163 excluded, 23 restored, 100 deaths; leaving a total of 957.

During the subsequent three years there were 394 baptisms, 203 received by letter, 188 dismissed by letter, 34 excluded, and 57 deaths.

The aggregate during the existence of the Association for 23 years, was 1,458 baptized, 1,011 received by letter, 1,063 dismissed by letter, 398 excluded, 88 restored, 212 deaths. A large proportion of exclusions was for schism. Some left the churches and joined the Freewill Baptists, others were drawn into the current of the Campbellite heresy, and a few were led off by a disaffected minister.

The average annual deaths in proportion to the number of members, for the first period of ten years were as one to 104. During the second period as one to 68. During the last period of three years as one to 54.

The comparative exclusions have been annually for the first ten years as one to 42. During the second period of ten years as one to 43. During the remaining three years as one to 50.

Twenty-four ministers have been ordained in 16 churches of this Association, of which

three were by the church in Aurora. Of these, 4 have died, 2 have joined the Campbellites, 3 have removed, leaving 15 still laboring in the churches of this body. The Association for 1840, reports 24 churches, 17 ordained and 4 licensed preachers, 184 baptized, and 1,155 members. The progress of this Association may be regarded as a fair sample of the average increase of other Baptist Associations throughout the western States, with the exception of a few Antinomian and anti-mission bodies.

We have not room to enter into further particulars of the rise and progress of the Associations in this State. There are 31 in all, with about 417 churches, 220 ordained and 40 licensed preachers, and about 17,000 members. Twenty-two Associations report for 1840, 1,541 baptized.

In 1833, delegates from a number of churches met in Shelby County, and formed "The General Association of Baptists in the State of Indiana." The object, as expressed in the constitution "shall be to unite the Baptists of Indiana in some uniform plan for promoting the prosperity of the Redeemer's kingdom within the bounds of the State, by a more general spread of the gospel." This body is similar to a Convention in other States. It meets annually and is composed of delegates from such churches, Societies and Associations as contribute to its funds. The subjects of Foreign Missions, Home Missions, Bible distribution, Education, Sunday schools, Temperance, state of religion in the churches, duties of churches to pastors, and benevolent efforts in general, have been discussed at its annual meetings, and an impulse has been given to all these objects. At the close of the first session in 1833, a conference on education was held, which was resumed at the next anniversary, and resulted in the establishment of a Literary and Theological Institution under the name of the "FRANKLIN MANUAL LABOR INSTITUTE." This institution has gone into operation in Franklin County, where it has a farm, buildings, and a respectable class of students.

Societies have been formed for ministerial education, for Foreign Missions, and for Bible operations, all which hold their anniversaries at the time and place of the General Association.

The Banner and Pioneer, and the Cross and Journal are the principal religious periodicals that circulate amongst the denomination. The former has an "Indiana Department" under the editorial supervision of the Rev. A. R. Hinckley. Since the formation of the General Association, the denomination has increased about 50 per cent. in Indiana.

OHIO.

Amongst the early emigrants to Fort Washington and vicinity (now Cincinnati) were several Baptist families from New Jersey. A church of five members was constituted at a place called Columbia, in May, 1790, by the late Rev. Stephen Gano of Providence, R. I., then on a visit to Kentucky. The following year Elder John Smith took the pastoral charge. In October following fifteen were added, and in November four more. This church was subsequently removed three miles from the Ohio river and took the name of *Duck Creek*. For ten years only fourteen converts were received by baptism. In April, 1801, Elder Peter Smith took the pastoral charge, and the same season it was blessed with an extensive revival of religion. At the monthly meeting in June, 22 were baptized, in July, 33, in August, 33, and in September and October, 21—making an accession of 109. In 1804, Elder Peter Smith having removed, Elder William Jones from Wales, took the pastoral charge. This church has gradually progressed and for about twenty years past has had a portion of the pastoral labors of Elder J. Lyon. It numbers about eighty members, and has licensed at different times eight persons to preach the gospel.

The Miami Association was formed in 1797, of four churches. In 1813 it reported 21 churches, 11 ministers and 904 members. Within the last four years it has divided, and a majority of the churches have assumed anti-mission ground.

In 1800 a number of Baptists from New England settled in the Scioto Valley, and formed the Ames church. In 1801, six German families, among whom were sixteen Baptist professors, emigrated from Virginia and settled near New Lancaster, and formed a church. Others soon followed, so that in 1809 they had three preachers, and eighty members. They preached in both German and English. The Scioto Association was organized of four churches in 1805, and in 1809 it contained 9 churches, 6 ministers and about 300 members. The Beaver Association in the country adjoining the Ohio river and Pennsylvania, was formed in 1808, of six churches which were dismissed for that purpose from the Redstone Association. A part of its churches were in Pennsylvania. Other churches were organized as settlements extended and emigration flowed into the State, some of which became connected with existing Associations, or aided in forming new ones, while some churches from their remote situation remained disconnected with any Association. Strait Creek Association was formed in 1810, and Mad River in 1812.

For a number of years the progress of the Baptist denomination in Ohio was compara-

tively slow. The Methodist was by far the most numerous denomination, and the Presbyterians and Congregationalists an efficient and active people, especially on the Western Reserve.

A small Baptist church was formed in Cincinnati nearly thirty years since, but the denomination made very little advance in that city for more than ten years. This church eventually became extinct. About 1820, the Enon Baptist church (now called First Baptist church) was formed of a few Baptists who were resolved to build up the cause. In 1824, the Cincinnati Baptist Missionary Society was organized with a view to domestic missions, and having a direct reference to the concentration of the denomination in a State Convention. The constitution was signed by 120 persons, and a circular address issued. This effort was followed up by employing Elder James Lyon as an itinerant missionary for six months, and within a circle of 25 miles from Cincinnati. During this term of service Elder Lyon travelled 1,558 miles, preached 222 times, and baptized 109 persons on a profession of faith in Christ. A number of auxiliary societies were formed. In 1825, the board employed Elder Corbly Martin for travelling agent, and resolved to invite the denomination to hold a meeting at Zanesville the fourth week in May to organize a Convention.

This meeting was held and the Ohio Baptist Convention was formed. The result when compared with the means employed is highly cheering. At that period the aggregate of the denomination did not exceed 100 preachers, 210 churches, and 7,500 members. The Convention has made steady progress from year to year, until its influence is felt in every county in the State. A large proportion of the Baptist denomination in Ohio are now engaged in missionary and other benevolent modes of action.

At the late session (May 1841) it appeared, that the amount of funds raised during the year for Home Missions by the Convention, and by various Associations that conduct missionary operations within their own sphere, exceeded \$3,000; the whole amount of missionary labor performed exceeded nineteen years. For two years past a special effort has been made to establish churches in towns and villages, which has been successful. More than \$1,100 have been raised for that purpose, and twenty village stations have been aided during the year.

Granville College.

The project of establishing an Institution for Literary and Theological education had its origin simultaneous with that of the Baptist Convention. The Cincinnati Baptist Missionary Society embraced two objects;—"gospel missions, and the education of ministers, called of God, and chosen, and faithful." This subject was discussed at the first meeting of the Convention in 1826, but postponed until the churches could be brought to act in concert. The "*Ohio Baptist Education Society*" was organized at a subsequent meeting. The object of this Society, according to its constitution, "shall be to promote sound literature and science, including the literary and theological improvement of pious young men for the ministry." In 1831, the Rev. J. Goings, D. D., visited Ohio, with other western States, and attended the Baptist Convention at Lebanon, and was invited by the Trustees of the Education Society to aid them in selecting a site for a Collegiate Institution. The place selected was a beautiful eminence, then a farm, near Granville, and the next winter a charter was obtained from the Legislature for the "*Granville Literary and Theological Institution*." The Seminary opened in December, and soon after the principal building was destroyed by fire. Efforts were made to procure funds and repair the loss. The report for 1832, shows that the average number of students the first quarter was about thirty—and during the succeeding quarters upwards of sixty.

This institution has made steady progress and now ranks equal to any in the State for a thorough and full course of instruction.

For several years the Rev. John Pratt, M. A. was principal, but in 1836, it assumed more directly a collegiate form, and the Rev. J. Goings, D. D. was chosen president.

The catalogue of 1840. shows a list of 20 college students, 47 in the preparatory department, 92 in the English department, and 5 theological students—total, 164. About 50 are professedly pious, a large proportion of whom have their minds directed to the ministry.

The *Faculty*, or Board of Instruction, are,

- REV. JONATHAN GOING, D. D., *President, and Professor of Theology.*
 JOHN STEVENS, M. A., *Vice President, and Professor of Intellectual Philosophy, and Principal of the Literary Department.*
 REV. JOHN PRATT, M. A., *Professor of the Latin and Greek Languages.*
 PASCHAL CARTER, M. A., *Professor of Mathematics and Natural Philosophy.*
 LEWIS DODGE, *Teacher in Preparatory Studies, and Superintendent of Junior Division.*
 FREDERICK S. THORP, *Teacher of Vocal Music.*
 S. B. CARPENTER, *Teacher of Penmanship.*

The course of studies in the College proper, is equal to that of the best New England institutions. The preparatory course, in ordinary cases, occupies two years, and embraces a thorough preparation for entering the college class. The English course is designed to afford aid for obtaining a thorough and extended English education. To this is appended a course of studies and lectures designed for the qualification of teachers of common schools. Daily instruction is given in vocal music. The commencement is held on the second Wednesday in August.

There are two terms; the first of 21, and the second of 22 weeks. The expenses per term, for tuition, \$10 50; for board and washing, \$28 50; room rent, \$3; sweeping, &c. 50 cents.

Opportunity for manual labor is furnished to a limited extent.

Religious Periodicals.

The publication of a religious periodical also entered into the plans of the brethren in Cincinnati, in their incipient movements to form a Convention; and when the Convention was organized in 1826, a committee was appointed to make arrangements for the publication of "the contemplated paper, should it meet with sufficient patronage." A single number, "The Western Religious Magazine," was subsequently issued at Cincinnati, but it did not receive sufficient encouragement. The Convention, in May, 1827, resolved to patronize a monthly pamphlet published at Zanesville, under the editorial charge of Elder George Sedwick, which continued until June, 1831. The first number of the "Baptist Weekly Journal" made its appearance from the press at Cincinnati, July, 1831. Subsequently it was connected with the Cross and Baptist Banner of Kentucky, and from that time bore the name of the Cross and Journal. The same fate attended this paper that has attended nine-tenths of the religious newspapers of our country. The excess of expense over actual income from subscriptions collected in six years, exceeded \$6,000, which was generously borne by a few individuals. Its circulation at six months was less than 600—its maximum, after the accession of the subscription list of the Cross, was 2,300. It is now published at Columbus, on a small imperial sheet, at \$2 per annum, and sustains itself and its editor at a circulation of about 1,800. It has proved a right arm to the denomination in Ohio. In January, 1835, "The Baptist Advocate," a monthly periodical, in pamphlet form, was issued from the same press as the Cross and Journal. Its object, as its title imported, was to *advocate* the doctrines, principles, duties and ordinances of the gospel, as held by sound Baptists, in distinction from the multiplied erroneous sentiments and practices in religion which are propagated. The editors were J. Stevens, S. W. Lynd, J. M. Peck, J. S. Wilson, and R. B. C. Howell. It continued two years.

The Ohio Baptist Foreign Mission and Bible Society is a branch of the Convention, and transacts its business during the same annual meeting. Its receipts, the last year, all which go to the foreign field, were about \$300. A large proportion of the contributions for foreign missions from Cincinnati and other parts of the State, pass directly to the treasury of the Board, and are not reported on the books of the Convention.

A "Pastoral Conference" has been organized, which holds its meetings at the same time and place as the Convention. It is composed of all pastors and ordained ministers of the Baptist denomination in the State, in good standing, who signify their desire to become members. Its object is the better acquaintance and mutual improvement of the members, and consultation for the general advancement of religion. Members are appointed annually to prepare and read essays on important subjects.

MISSISSIPPI.

A Baptist church, called Salem, was organized in this country in 1797, then under Spanish government and popish authority, by Elder Richard Curtis, of emigrants mostly from South Carolina. The opposition of popery drove Mr. Curtis from the field, but he soon returned to his post, and was pastor of the church. Among the early ministers of this church, were Elders Curtis, Snodgrass, Cooper, Scarbrough, and Stamply. The church flourished for many years, but dissolved in 1833.

The Mississippi Baptist Association was formed in the south-western part of Mississippi about 1807. Mr. Benedict, in 1813, reports its numbers from the minutes as 20 churches, 13 ministers, and 894 members. In 1815 there were two Associations in this Territory, (Mississippi and Flint river,) 46 churches, 30 ministers, and 2,348 members.

A Baptist Convention was formed in 1822, and continued to hold annual meetings for six years, when it declined. Another Convention was organized in 1836, which continues an active body. The proceedings of the annual meeting for 1840, show that the following subjects received the attention of the body, and on which reports were made

by committees:—Foreign Missions, Domestic Missions, Sabbath Schools, Education, the spiritual welfare of the colored people, the Lord's day, Temperance, the state of religion in the churches, and Bible distribution. The project of a history of the Baptists in Mississippi, was also entertained. The Treasurer's report shows the following contributions:—Foreign Missions, \$639 86; Domestic Missions, \$284 44; American and Foreign Bible Society, \$871 62; publishing Burman Bible, \$159 05; for Mrs. Wade's school in *Burmah*, \$13 56; general purposes, \$922 69—total, \$2,891 23.

The Mississippi Baptist Education Society was formed in March, 1835, for the education of ministers of the gospel, and the instruction of youth generally. A subscription of \$30,000 was soon realized, and a seminary projected and called the *Judson Institute*. From the proceedings of the Convention of 1840, we suppose this society has become merged in the Convention. The Judson Institute is located at Middleton, Carroll County, near the geographical centre of the State. It is under the charge of Rev. S. S. Lattimore and assistants, with sixty students. Buildings in part are erected. Besides a report on the spiritual welfare of the colored population, the following resolutions were adopted:—*Resolved*, That we recommend heads of families to be careful to provide means by which their servants may receive spiritual or religious instruction. *Resolved*, That we recommend churches and ministers to make suitable arrangements for a portion of the services of the sanctuary to be directed especially to the colored population, with a view to the promotion of their spiritual welfare.

In 1837, '38, the *South-western Luminary* was published on a newspaper sheet, monthly, at Natchez, and circulated amongst the churches.

LOUISIANA.

We have no specific information of the origin of Baptist churches in Louisiana. Several churches of the Mississippi Association are in this State. The Louisiana and Concord Associations are chiefly on the west side of the Mississippi river. In the aggregate they have about 20 churches, 10 ministers, and 350 members. A Baptist Home Missionary Society was formed in 1835, and made some progress. Several itinerant missionaries were employed in 1836 and '37.

In May, 1839, a meeting was held at Columbus, Miss., and the *South-western Baptist Home Mission Society* was organized, the specific object of which is to promote the preaching of the gospel in the South-western States and Texas.

ARKANSAS.

In 1818 a small Baptist church was constituted on Fourche à Thomas, Laurence County, (then Missouri Territory,) of 12 members. Elders Benjamin Clark and Jesse James were ministers there. The next year Elder J. P. Edwards made a missionary tour to this region, and aided in organizing another small church. Very little progress was made for several years. In 1828, Elder David Orr of Cape Girardeau County, Mo. made an excursion to Arkansas, on Spring river, and found the whole country destitute of Baptist preaching, and but very little from other denominations. The word preached by him took effect; he formed a church on Spring river, and baptized eleven converts. The next spring, 1829, Mr. Orr removed his family to Arkansas, and during that summer organized two more churches. The Spring River Association was formed of five churches in October, 1829. For two years past, some unpleasant divisions have gotten amongst the churches and ministers in this Association. Some twelve or fifteen years since, a number of Baptists, with several preachers, emigrated from Illinois to Washington County, in the north western part of the State, where several churches and an Association has been organized. A Baptist church was gathered a few years since at Little Rock, but it met with difficulty from the Campbell heresy. There are several churches in this part of the State. In the country bordering on Red river, a number of Baptist churches have been formed, and an Association called Saline organized.

The Methodist is the most numerous denomination in this State. In 1839, the Arkansas Conference numbered 4,705 white members, 820 colored, and 1,216 Indians. The most of the latter were in the Indian Territory west of the State. The Conference was divided into 6 districts, 35 circuits, and 8 mission circuits and stations. There were 54 circuit, and 92 local preachers. The Cumberland Presbyterians rank next in numbers, and the Baptists next. This State presents a wide field of destitution, and the people are anxious for ministers to come into their borders.

MICHIGAN.

This State lies almost wholly on the eastern waters, and can hardly be classed with Western States. New York has sent out a large proportion of Baptist emigrants to this new State. The first church was formed in 1824. In ten years about 50 churches

had been raised up. A missionary society was formed in 1831, which, in 1835, reported \$447 88 expended. The Baptist Convention of Michigan was organized the same year. It operates like other State Conventions in the various objects of Christian benevolence. The Treasurer's report for 1840, shows receipts for Home Missions, \$328 08; Foreign Missions, \$204 34; American and Foreign Bible Society, \$42 43; other purposes, \$4 86—total, \$579 71. Some efforts have been made to establish a literary and theological institution.

WISCONSIN TERRITORY.

It is within half a dozen years that the first Baptist church was formed in this Territory. In October, 1838, delegates from the churches of Rochester, Southport, Milwaukee, Lisbon, Sheboygan, Jefferson, and Salem convened at Milwaukee, and organized the first Baptist Association of Wisconsin. This body attends to missions, and all other benevolent operations, and exerts a valuable influence in the Territory. Some of its ministers are itinerant missionaries. It is composed of 10 churches, 6 ordained ministers, 1 licentiate, and 295 members, and reports 58 baptized for 1840.

There are several small churches, scattered over the Territory, not yet connected with any Association, and which are included in our summary table of Wisconsin. Population of this Territory for 1840, 30,747.

IOWA.

This Territory (with the exception of the lead mines at Dubuque) commenced settling in 1833. Its rapid growth is unparalleled even in the prolific West. At the census of 1840, the population exceeded 43,000. The Baptists formed the first religious society in 1834, on Long Creek, Des Moines County, a few miles from Burlington. Another church was gathered on Rock Creek, in the same County, in 1835. The Iowa Baptist Association was organized of three churches in 1839, and another Association, name unknown, anti-mission in character, was formed the same year. The Iowa Association consists of 5 churches, 3 preachers, and 91 members. There are also churches at Dubuque, Camanche, Davenport, and several others, scattered over the Territory, and which are included in our summary table. Wisconsin and Iowa are important missionary fields, and demand the attention of the denomination in the Eastern States.

GENERAL CONVENTION OF WESTERN BAPTISTS.

In 1833, brethren in Cincinnati, after holding private correspondence with ministers and laymen through the Western States, issued an invitation and circular address for a general convention of western Baptists. This brought together a large number of brethren. Thirty-six ministers, and sixty-four lay brethren, from the States of Ohio, Kentucky, Indiana, and Illinois, and nine delegates from the eastern States, and the Rev. Mr. Wade, missionary, from Burmah, assembled in Cincinnati, and continued six days in harmonious consultation. The subjects of preaching the gospel, benevolent efforts in general, Foreign and Home Missions, Sunday schools and Bible classes, temperance, religious periodicals, the circulation of religious books and tracts, Bible societies and distribution, and an educated ministry, received special consideration, and reports were made on each subject. The proceedings and reports were published in a pamphlet of 80 pages, and 1,000 copies circulated amongst the churches in the great Valley.

At the session of 1834, 40 ministers from the States of Kentucky, Ohio, Indiana, Illinois, Missouri, Tennessee, Mississippi, Western Virginia, and Western Pennsylvania, and nine from the Eastern States, and a large number of lay brethren, appeared in Convention. Committees reported on Home Missions, Foreign Missions, ministerial education, Bible distribution, tract distribution, Sunday schools and Bible classes, the influence of the press, and the establishment of a central theological seminary for the Western Valley. The result of the last subject was the organization of the "*Western Baptist Education Society*." The Board of this Society subsequently purchased a valuable tract of land, adjoining Covington, Ky., and opposite Cincinnati, laid off and sold lots, and have realized funds so as to lay the foundation for a THEOLOGICAL SEMINARY. Spacious buildings have been put up and nearly completed, and the institution is expected to go into operation in another year.

The principal object of the Western Convention has been to diffuse intelligence, awaken up the churches to effort in each State, hold personal intercourse, and bring out more union and mutual co-operation in the denomination throughout the great Valley. The ministers and brethren who came up from the Western States felt their intellectual powers quickened and their hearts enlarged, and carried back an impulsive spirit, which has been felt by the denomination throughout this wide field. The object of the Con-

vention was to encourage by all lawful means missions, both foreign and domestic, education of the ministry, Sunday schools and Bible classes, religious periodicals, and all other objects warranted by the gospel. With one exception, its sessions have been annual, and while brethren have expressed with great frankness, their different opinions on modes of action, not an instance of unpleasant collision of feeling or of action has happened. The three last sessions have been held in Louisville, Ky. In 1840, the Convention put into action the "*Western Baptist Historical Society*." Its object is to collect and preserve materials for Baptist history and biography in the Western and South-western States. At the recent Convention, June, 1841, the "*Western Baptist Publication and Sunday School Society*" was organized, and the Convention, having accomplished the purposes of its existence, was dissolved. The Publication Society is intended to co-operate with the American Baptist Publication and Sunday School Society in sustaining a general agency, and in circulating religious books and tracts, and to supply Sunday schools through the GREAT VALLEY OF THE WEST.

GENERAL SUMMARY VIEW OF THE BAPTIST DENOMINATION IN EACH OF THE UNITED STATES, WITH BRIEF NOTES ON THE SEVERAL TABLES.

[By Rev. RUFUS BARCOCK, JR., D. D., Poughkeepsie, N. Y.]

TABLE I.

Showing the number of Associations, Churches, Ministers ordained and licensed, Baptisms, and Communicants, in each State and Territory, in the year 1840. Chiefly from actual returns in said year, with estimates carefully made from the best sources, where such returns failed.

	Associ- ations.	Unasso. Chhs.	Six Prin. Chhs.	Churches.	Ministers.	Baptized in 1840.	Communi- cants.
MAINE,	11			261	214	2,249	20,490
NEW HAMPSHIRE,	6	5		103	89	1,042	9,557
VERMONT,	9			135	98	864	11,101
MASSACHUSETTS,	11	9		213	192	2,639	26,311
CONNECTICUT,	6	7		103	106	452	11,725
RHODE ISLAND,	1	8	10	50	56	583	7,831
NEW YORK,	41	10		775	782	7,613	79,155
NEW JERSEY,	5	2		73	82	1,153	9,008
PENNSYLVANIA,	15	7		229	172	2,467	20,856
DELAWARE,	1			9	4	8	326
MARYLAND, (including the Dist. of } Columbia, N. & E. of the Potomac.) }	4	8		44	25	767	2,390
VIRGINIA, (including the remaining } part of the District of Columbia.) }	31			512	361	5,838	61,504
NORTH CAROLINA,	29			511	253	2,303	29,330
SOUTH CAROLINA,	13			371	189	2,620	34,704
GEORGIA,	34			672	319	5,958	48,302
ALABAMA,	30			508	306	3,636	33,182
MISSISSIPPI,	12			186	109	490	7,837
KENTUCKY,	42			723	380	9,083	61,042
TENNESSEE,	42			653	452	2,341	32,000
OHIO,	32			495	292	3,664	21,579
INDIANA,	31			417	260	1,541	16,234
ILLINOIS,	30			348	254	1,092	11,018
MICHIGAN,	4			75	52	388	3,209
WISCONSIN TERRITORY,	1			15	11	65	455
IOWA TERRITORY,	2			12	8	30	300
MISSOURI,	23			279	160	1,000	10,950
ARKANSAS,	4			34	25	200	810
LOUISIANA,	3			30	15	200	930
Total,	473			7,846	5,266	60,286	572,136

To make these returns complete, as a full exhibit of the number of American Baptists at the present time, there should be added,—

Probable net gain to the above churches for the last year,	38,964
Total number in British America,	36,274
Free-will Baptists in the United States,	47,217
Seventh-day Baptists in do.	6,000
	700,591

The Campbellites or "Reformers," are estimated by Mr. Campbell at from 150,000 to 200,000 communicants. And the "Christian Societies," with some smaller bodies under different names, who strictly adhere to "the baptism of believers only by immersion," probably amount to as many more.

NOTES ON THE PRECEDING TABLE.

Ample and satisfactory returns have been obtained for the construction of the above Table, so far as the first eleven States embraced in it are concerned. Reliance has been chiefly placed for Virginia on the investigations of the indefatigable and accurate General Agent of the General Association of Virginia, the Rev. Eli Ball. It is believed that the numbers above given for that State are a much nearer approximation to exact accuracy, than any hitherto published. The minutes of about two thirds of the Associations in North Carolina have been obtained for the year 1840. With these and older minutes of the remaining Associations in the State, aided by the investigations of President Wait, of Wake Forest College, and Dr. S. J. Wheeler, of Murfreesborough, the computation has been carefully made, and is probably very near exactness.

In South Carolina returns have been obtained from all the Associations but three, and these have been allowed a proportional gain, from former returns. So that there is very great reason to be satisfied that accuracy has been closely approximated.

In Georgia, by the assistance of Prof. Sherwood, (now President elect of the College in Alton, Illinois,) I have obtained returns and estimates which cannot vary far from the exact numbers.

A very complete view of the Baptists in Alabama for 1838-39 was published in the last volume of the American Quarterly Register, page 316. Returns have since been secured from nearly one-half of the Associations for 1840, and the remainder, by the aid of Rev. J. Hartwell, President of the State Convention, have been estimated, with tolerable accuracy, no doubt, from the data above mentioned.

The returns from Mississippi have been copied from the last minutes of their State Convention; and though thought to be defective, in showing a number somewhat less than actually exists, I have preferred not to alter.

The remaining *eleven States and Territories* are given according to the returns secured by the Rev. J. M. Peck of Illinois, which having been presented by him before the General Convention of Western Baptists at Louisville, in June last, and carefully examined and corrected, are more worthy of confidence than any former statement. His own remark is, that "the number of ministers and of baptisms are unquestionably underrated."

It has been found impracticable, in many cases, to preserve the distinction between ordained and licensed ministers, and therefore, for the sake of uniformity, they are enumerated together throughout the Table. Licentiates probably compose about *one seventh* of the whole number returned as ministers; and another seventh would not be an unreasonable estimate, as the number of ministers superannuated, secularized, or in other ways withdrawn from labor as pastors or evangelists.

The number of Associations, as shown in the total of the above Table, is too large. This results from numbering the same Association twice, or in some instances more than twice, when portions of its constituent churches are in different States. In every such instance, though the Association is counted in each State, where any considerable portion of its churches are found—the churches themselves are only enumerated in *their own State*.

A strong desire has been expressed that an estimate should be attempted of the whole number of population which may be reckoned as belonging to the denomination. For the last thirty years at least, this purpose has been steadily kept in view, and various attempts have been made to secure something like general accuracy in such a computation. There must of necessity, however, be great difficulty and uncertainty in any such ratio as may be fixed upon for determining this number. In 1812 the Rev. Mr. Benedict, the historian of the denomination, after travelling throughout the country, and corresponding very extensively, felt and expressed a confident conviction, that the number of Baptist adherents was to the number of communicants as 7 to 1. Others whose opportunities of observation have been confined chiefly to the Northern and Middle States, and who have for years made accurate investigations both in our cities, and in country congregations, have found the ratio varying from 6 to 4 adherents to every communicant. The brevity requisite in these notes will not admit the adequate discussion of this subject, and we hope to see it attempted in some other form in the pages of the Register. For reasons which it is not necessary here to enumerate, we are satisfied that the communicants in the Baptist denomination bear a smaller proportion to the whole number of adherents than in most others in our country. Still we would not rate the adherents higher than $4\frac{1}{2}$ to 1 communicant. A column will be added to the following Table, showing the proportion of the entire Baptist population in each State and Territory at that ratio.

II. A COMPARATIVE TABLE,

Showing the number of Baptist Churches, Ministers, and Members, in each of the United States, at five different periods, with the average annual rate of increase per cent. in each. With a comparative view of the increase of general population in the last period; and an estimate of the proportion of Baptist adherents to the whole population in each State.

STATES.	Numbers in 1784.			Numbers in 1790-92.			Numbers in 1810-12.			Numbers in 1832.			Numbers in 1840.			Average annual gain per cent. in 4th period of 10 years.	Average annual gain per cent. in last period of 10 years.	Proportion of entire Baptist population to that of the State.	
	Cha.	Min.	Memb.	Cha.	Min.	Memb.	Cha.	Min.	Memb.	Cha.	Min.	Memb.	Cha.	Min.	Memb.				
MAINE.	10	5	400	15	21	832	103	83	5,294	922	168	15,000	261	214	20,490	4 1-2	2 3-5	1-5	
NEW HAMPSHIRE.	24	12	1,000	32	40	1,732	69	43	4,940	90	78	6,705	103	101	9,557	6	1-2	1-5	
VERMONT.	10	5	300	34	36	1,610	76	50	5,135	125	87	10,525	135	98	11,101	1-2	2-5	1-5	
MASSACHUSETTS.	67	50	4,500	92	105	6,234	91	81	8,104	139	220	20,200	213	193	26,311	3 3-4	2	1-5	
CONNECTICUT.	23	13	1,500	55	65	3,214	65	54	5,716	92	97	10,039	103	106	11,725	2	1-2	1-5	
RHODE ISLAND.	24	26	2,000	33	75	3,502	26	31	3,033	20	20	3,271	39	40	5,962	9 2-3	1-5	2-5	
NEW YORK.	11	15	704	62	83	3,987	239	157	13,499	605	545	60,006	775	782	79,155	4	2 3-5	1-6	
NEW JERSEY.	22	24	1,875	26	29	2,279	35	26	2,811	61	60	3,981	73	82	9,003	16	1 1-2	1-3	
PENNSYLVANIA.	23	20	956	31	33	1,350	63	57	4,355	157	121	11,103	243	152	21,032	11	2 3-5	1-5	
DELAWARE.	6	8	307	7	10	409	6	4	480	9	5	420	9	4	326	9 1-2	1-5	1-45	
MARYLAND.	10	8	596	13	11	776	14	9	697	34	23	1,341	44	25	2,390	9 1-2	1-2	1-35	
VIRGINIA.	151	136	14,960	213	261	20,443	292	286	35,665	435	261	54,302	512	361	61,500	1 3-5	1-5	1-4	
NORTH CAROLINA.	42	47	5,276	94	154	7,503	204	117	12,567	332	211	18,918	511	253	29,330	6 4-5	1-5	1-5	
SOUTH CAROLINA.	27	23	1,620	70	77	4,167	154	95	11,821	273	198	28,496	371	189	34,704	2 4-5	1-5	1-4	
GEORGIA.	6	10	423	42	72	3,211	163	109	14,761	509	225	38,382	672	319	43,302	3	2	1-3	
TENNESSEE.	6	7	370	13	21	889	156	125	11,325	413	243	20,472	653	452	32,000	7	2	1-3	
KENTUCKY.	4	5	309	42	61	3,095	235	133	22,694	484	258	34,124	72	330	61,042	9 4-5	1 1-3	3-7	
OHIO.				2	2	62	60	40	2,400	280	166	10,493	434	308	21,350	13 1-2	6 1-4	1-12	
INDIANA.							29	22	1,376	299	201	11,334	417	260	16,234	5 2-5	10	1-8	
ILLINOIS.							7	8	153	161	123	4,622	343	254	11,913	17 1-5	13 1-4	1-7	
MISSOURI.							7	7	192	146	93	4,972	279	160	10,953	15 1-4	16	1-6	
MISSISSIPPI.							17	11	764	84	39	3,199	119	54	7,837	19 1-4	15 1-5	1-8	
ALABAMA.							3	2	130	250	145	11,445	508	306	33,132	23 3-4	5 3-5	1-3	
LOUISIANA.										16	13	723	30	15	930	3 1-2	4 3-4	1-60	
ARKANSAS.										17	5	181	34	25	810	70	22	1-25	
MICHIGAN.										17	13	667	75	52	3,209	53	59	1-12	
WISCONSIN TERRITORY.													15	11	445			1-10	
IOWA TERRITORY.													12	8	300			1-25	
Total.	471	424	35,101	891	1,156	65,345	11 3-4	2,164	1,605	172,972	5,320	3,618	384,926	7,766	5,304	570,756	6	3 2-5	

NOTES ON THE COMPARATIVE TABLE.

The general design of this Table will be readily apprehended. It proposes to present to the eye in a single view, the entire statistical summary of the denomination in the United States for the last 56 years. To secure such a generalization within convenient limits, it has been necessary to condense and abridge as far possible. General and comparative, rather than minute accuracy has been aimed at; and yet it is hoped that as an approximation to completeness and perfection, it will be found considerably in advance of all former attempts, in reference to the Baptists, or any other of the principal denominations in our country. A few explanatory statements are necessary for limiting or qualifying a portion of the returns in the Table.

1. The returns of the first period, so far as the number of churches are concerned, are as accurate as existing records can make them; but the number of ministers and of members are chiefly estimates; not made at random, indeed, but still with no more than a tolerable degree of correctness.

2. The returns of the second period are chiefly from Asplund's first Register, and are more full; i. e. they embrace more comprehensively all that are called Baptists,—Free-will, Six-principle, and Seventh-day Baptists,—than will be found in either of the other periods. This will account for the fact that in Rhode Island, for instance, the returns for this period are larger than they appear twenty years afterward. The indefiniteness of the heading of this period, (1790-92) and of the following one, (1810-12) cannot be avoided, as the returns, notes, and other information relied on for completing these periods, run through parts of those years.

3. The columns showing the average annual gain per cent. in each period, refer only to the number of communicants; but they can easily be constructed by any interested investigator, for churches and ministers. Minute exactness has not been aimed at, as the *comparison* is all that is sought. Vulgar fractions have been employed instead of decimal, as more universally and easily intelligible. They have not been carried lower than 1-5, as that seemed sufficiently accurate for the purpose; and the aim has been to give the nearest fifth, whether above or below. It is quite possible that some mistakes may be found either in the estimates or typography; but the materials are given in the table for their correction.

4. Side by side, and immediately following the average annual gain of communicants in the last period, is exhibited the average annual gain of population in the several States. This last has been copied from an analysis of the last United States' census, which is presumed to be correct.

5. The final column presents an approximation only to accuracy, in giving the proportion of Baptist population, to the whole population—reckoned as $4\frac{1}{2}$ adherents to every communicant. (See Notes on the preceding Table.) Even if this ratio should be found tolerably correct on a general average, it may be very erroneous in its application to some particular States. It is here presented in the hope of arousing inquiry, and stimulating to more persevering and systematic endeavors to secure ultimate correctness. The entire number of American Baptist communicants at this time, including Free-will and Seventh-day Baptists, and excluding those in British America, as shown in the preceding Table, is about 670,000. This multiplied into $5\frac{1}{2} = 3,685,000$; Baptist population in the United States. Including Campbellites, Christians, &c. $1,000,000 \times 5\frac{1}{2} = 5,500,000$.

TABLE III.

General Religious Benevolence of the Denomination for the year 1840-41.

	Receipts.	Expenditures.
Baptist Foreign Mission Board, organized in 1814,	\$83,841	\$85,960
Baptist Publication and S. S. Society, organized (under another name) 1824,	12,165	11,428
Baptist Home Mission Society, organized in 1832,	42,285	43,904
American and Foreign Bible Society, organized in 1836,	26,304	31,892
Ministerial Education, (no general organization,) there was received and } expended for this object in New England and New York, about }	20,000	20,000
In all the other States, (by estimate,)	20,000	20,000
Total,	\$204,535	\$212,224

THE TRUMBULL FAMILY.

IN giving a short Sketch, in our last number, of the Life of the first Governor Trumbull, we stated that there is a singular confusion in the accounts of the origin, etc. of the Trumbull family. By comparing the accounts together, we were enabled to correct several errors. Through the kindness of a friend in Connecticut, we can now make a number of additional corrections. We are also supplied with some new information. The sketch in the National Portrait Gallery, on which we relied in part, appears to be very imperfect, where it is not erroneous. There seems to be little doubt, that the name of the original ancestor of the family was *John*, and that he settled in *Rowley*, not in *Ipswich*. He appears to have been made freeman in 1640. His son John, (who was a lieutenant and a deacon,) removed to Suffield. He had three sons, John, Joseph, and Benoni.

JOHN had a son John, who was minister at Watertown. The author of *McFingal*, etc. was the son of the Watertown clergyman.

JOSEPH, the second son of John of Suffield, settled in Lebanon as a merchant. His son, the first Governor, appears to have been born in the autumn of 1710, not in June, according to some of the accounts. Allen's Biographical Dictionary mentions, that his wife, who was Miss Robinson, was a descendant of John Robinson, of Leyden. This, we are informed, is not an ascertained fact, though pains have been taken to determine it. The same authority states that his son, (the second Governor Trumbull,) had no children. He had three daughters, but no son. His daughters were Faith, wife of Daniel Wadsworth, Esq. of Hartford; Harriet, wife of Prof. Benjamin Silliman, of Yale College; and Maria, former wife of Henry Hudson, Esq. of Hartford. The two eldest are living. Maria left one son, Jonathan Trumbull Hudson, of Alton, Ill. who graduated at Yale College in 1824.

BENONI TRUMBULL, the youngest son of John of Suffield, removed from Suffield, and settled in the parish of Gilead in Hebron. He was a merchant and farmer. He died in Hebron, leaving a son, and perhaps other children not known. BENJAMIN, son of the last named, was born, and spent most of his life in Hebron. His father, in his old age, resided with him. Benjamin was a farmer. He had two sons and five daughters. The sons were Benjamin and Asaph. After the death of his first wife, by whom he had these children, he married a widow Loomis, of Bolton. He then went to Bolton to reside, where he deceased.

BENJAMIN TRUMBULL, D. D., eldest son of the preceding, is the well known historian of Connecticut. He had seven children, two sons and five daughters. One son and one daughter died in infancy. Another daughter died young, though after marriage. She left no children. The remaining daughters were married and had families.

BENJAMIN TRUMBULL, the son of the last named, graduated at Yale College, in 1790, studied law, and settled in the practice of the profession in Colchester, Ct., where he still resides. He has several times represented that town in the general assembly; has been Judge of Probate, Justice of the Peace, etc. He has had, by one wife, who is still living, seven sons, and four daughters. One son and one daughter died in infancy; and another daughter in the 17th year of her age. The two surviving daughters live with their father. Three of his sons reside in Michigan, and three in Illinois.

ASAPH TRUMBULL, brother of the Rev. Dr. Trumbull, was a farmer, and lived and died in the parish of Gilead in Hebron, on the farm that belonged to his father and grandfather. He had a numerous family of sons and daughters. One of his sons lived on the same farm until a few years since, when he sold it, and removed to Ohio, where he died in 1840. The three sisters of Benjamin and Asaph all married farmers, and left families.

SELECT LITERARY AND MISCELLANEOUS INTELLIGENCE.

GREAT BRITAIN.

IN our last number, p. 79, we inserted some facts in relation to the state of the Universities of Oxford and Cambridge, in 1840. We now subjoin a few details in respect to their condition in 1841. In the University of Oxford, the first column denotes the total number on the books of each college; and the second, those who are members of convocation. In the University of Cambridge, the first column shows the total number on the boards of each college; and the second, the number of those who are members of the senate.

OXFORD.		CAMBRIDGE.	
Christ-church,	914 509	Trinity,	1,747 976
Brazen-nose,	399 223	St. John's,	1,142 994
Exeter,	346 152	Queen's,	334 133
Oriel,	328 168	Caius,	288 140
Balliol,	321 151	Corpus Christi,	252 102
Queen's,	303 180	Christ's,	225 113
Trinity,	284 122	Catherine Hall,	220 88
Wadham,	267 98	Emmanuel,	213 112
St. John's,	250 136	St. Peter's,	209 97
Worcester,	247 113	Jesus,	191 84
University,	238 119	Magdalene,	182 84
Pembroke,	180 109	Clare Hall,	168 83
Magdalen,	174 136	Trinity Hall,	138 49
Magdalen Hall,	173 49	Pembroke,	131 48
New College,	158 76	King's,	110 81
Lincoln,	151 71	Sidney,	97 48
Merton,	149 70	Downing,	55 30
Jesus,	135 55	Commorantes in Villa,	11
Corpus,	128 92		
All Souls,	107 83	Total,	5,702 2,873
St. Edmund Hall,	99 52	Oxford,	5,515 2,799
St. Mary Hall,	74 23		
New Inn Hall,	64 4	Total,	11,217 5,672
St. Alban Hall,	26 8		
Total,	5,515 2,799		

Messrs. Bagster & Sons of London intend publishing a complete Polyglot Bible, embracing all such languages of the Holy Scriptures, whether entire or fragmentary, with such critical addenda, and such grammatical and other apparatus, as may be considered necessary for a Polyglot Bible of the most perfect description; including all which is valuable in the Complutensian Polyglot, the Antwerp Polyglot, Le Jay's Paris Polyglot, and Brian Walton's London Polyglot. Nearly two centuries have passed since Walton finished his great work. In this long period, much that will add to the value and interest of a Polyglot Bible, has been brought to light by the researches of scholars. The English Hexapla from the same publishers is nearly ready. They are preparing for publication the Biblia Polyglotta Ecclesiæ, under the superintendence of the Rev. Frederick Hliff, D. D.

Mr. Catlin has nearly ready for publication, in two volumes royal octavo, his *Manners, Customs, and Condition of the North American Indians*, with 400 illustrations of their manners, customs, costume, etc., etched and outlined from his original paintings now exhibiting in London. Mr. Catlin travelled eight years among the Indians, and visited forty-eight different tribes, consisting of 400,000 souls. Being professionally an artist, he took his canvass and brushes with him, and returned with 500 paintings

in oil, made in every instance by his own hand from nature ; 300 of which are portraits of chiefs, warriors, etc.

The electro-magnetic power has been successfully applied to printing. The machine is very ingenious, and exhibits the extraordinary power of directing the typographical process at a great distance from the place where it is actually performed. A valuable discovery has, also, been made, by which lithography can be effectively used for the purpose of transferring any lithographic drawing to china-ware, porcelain, etc.

RUSSIA.

The principal Universities in Russia, at the beginning of 1841, contained 2,300 students, and 282,290 volumes in their libraries, distributed as follows : viz.

	<i>Students.</i>	<i>Libraries.</i>
Cracow,	400	36,682
Dorpat,	500	64,776
Kasan,	200	34,748
Kiew,	100	52,157
Moscow,	700	65,927
St. Petersburg,	400	28,000

The Roman Catholics in Russia amount to 202,608 persons. They have 61 convents, containing 1,894 monks ; 51 nunneries, containing 660 nuns ; 1,231 churches, and 1,176 chapels. The Armenians possess 619 churches, and 310 chapels, (to which belong 1,307 priests,) and 40 convents, containing 133 monks and 31 nuns. The Lutherans have 902 churches, to which 484 priests are attached. The Jews have 586 synagogues, and 2,377 temples, to which 955 rabbies and 2,097 elders are attached. The Mohammedans have 5,296 mosques, and 1,457 priests. The Calmucs have 76 temples for the worship of Buddhism. The rest of the population of this immense empire belong to the Greek church.

GERMANY.

The celebrated *Life of Jesus* by Dr. David F. Strauss, which was published several years since, has drawn out innumerable replies, and has directed the attention of evangelical writers to the historical evidences of Christianity, more earnestly than it has been for many years. At the same time, it is felt, that no answer, sufficiently able, has been made to the attack. Though such writers as Tholuck, Neander, Ullmann, etc. have brought out replies, yet no complete antidote for the poison has yet been furnished. Dr. Strauss's last work, "*The Christian Doctrines illustrated in their Historical Development and in opposition with Modern Science*," will not create the sensation nor work the mischief which the previous publication did. It contains, says an able writer in the last *Foreign Quarterly*, subtleties fully worthy of the reputation of the society of Jesuits, or Spinoza's absurdest vagaries and speculations. One passage was shown to three distinguished native professors, all University men, and all declared their inability to explain it. Still, parts of it manifest much acuteness and the most wily sophistry.

The Leipzig Easter Catalogue contains 4,513 books that have been already published, and 424 that will be published in the course of the present year. The former were published by 527 booksellers ; 74 Leipzig houses issued 650 works. The whole number of works published in Austria amounts to a little more than one third of what were published in the little kingdom of Saxony.

A new edition of the works of Jacob Böhme, in six volumes, is in the process of publication. Prof. Haupt has commenced a periodical, entitled "*Journal for German Antiquities*." Its contents are principally philological. Jacob and William Grimm, Beneke, and other eminent scholars, are among the contributors. Louis Phillipe has conferred the cross of the legion of honor on Jacob Grimm. It is stated that the King of Prussia has commissioned Von Bülow to propose to the Diet at Frankfort, that

scientific works, and all volumes containing a certain number of sheets, shall be published without being subjected to the censorship. It is only recently, that visiting cards have been freed from the inspection of the censor. Prof. Schöll has brought to Berlin drawings of the statues and other works of art which have been discovered in the vicinity of the Parthenon, during the excavations executed by order of the present government of Greece, since 1835. Schöll is about to publish the journal of his fellow traveller, the lamented Otfried Müller.

The first part of a new edition of Schmid's Greek Concordance of the New Testament, has been published at Leipsic, under the care of C. Bruder. Two parts of a work, by Prof. Petermann of Leipsic, under the following title, have been published—"Porta Linguarum Orientalium, or Elements of Syriac, Chaldee, Arabic, Samaritan, Ethiopic, Armenian, etc. Grammar, fitted to the studies of youth."

NOTICES OF NEW PUBLICATIONS.

An Historical Sketch of Fall River from 1620 to the present time; with notices of Freetown and Tiverton; in three discourses, delivered Jan. 24, 1841, by Orin Fowler, M. A., Pastor of the First Congregational Church, in Fall River. pp. 64.

On the 3d of July, 1656, the general court of Plymouth Colony granted to several freemen a tract of land, a part of which is now Fall River. A warranty deed was given by Massasoit and other Indians to the whites on the 2d of April, 1659. The purchasers were freemen in the towns to which they severally belonged. Hence the town, when it was incorporated, was called Freetown. The first settlers were principally from Plymouth, Marshfield and Scituate. The early names were Cudworth, Borden, Brightman, Chace, Davis, Durfee, Hathaway, Morton, Read, Terry and Winslow. Freetown was incorporated in 1683. Tiverton, lying south of Freetown, was purchased for about 3,666 dollars. It was incorporated in 1694. In 1740, Tiverton was set off to Rhode Island. In 1747, a line was run, by which a tract of land, including all the water power, which was previously in Tiverton, has since belonged to Freetown or Fall River. The town of Fall River was set off from Freetown, and incorporated Feb., 1803, by the name of Fall River. In 1804, the name was changed to Troy. In 1834, it was changed again to Fall River. Including land and water, it has an area of about 17,571 acres. Fall River, on which the village is built, commences its fall, when within 150 rods of tide water, and descends upon an inclined plane, 132 feet. On this inclined plane stand the manufactories and other buildings containing the machinery propelled by water-power. The first cotton manufactory was built in 1813. The population in 1840 was 6,738. The valuation of real and personal estate in the same year was \$2,989,468. In this town there is a quarry of beautiful granite.

Mr. William Way was teacher and preacher in Freetown from Feb. 4, 1704, to Jan. 21, 1707. He was probably not ordained as a pastor. Subsequently Mr. Avery and Rev. Recompence Wadsworth preached in the town. A meeting-house was completed in 1714. Rev. Thomas Creaghead was employed as a preacher from 1715 to 1721. For 25 years subsequently, the town was destitute of the stated ministrations of the gospel. The chief obstacle to the settlement of a minister was the opposition of a part of the people to the payment of a regular salary. A Congregational church was organized Sept. 30, 1747. Rev. Silas Brett, of Easton, was ordained the first pastor, Dec. 2, 1747. Mr. Brett was supported by voluntary contributions. He labored faithfully about 30 years. He was dismissed at the beginning of the Revolution. He died at Easton, April 17, 1791, aged 75. The church never had another pastor, and afterwards became extinct.

The first church in Tiverton was formed Aug. 20, 1746. The first pastor was Rev. Othniel Campbell, of Plympton, who was installed Oct. 1, 1746, and died Oct. 15, 1778,

aged 82. The subsequent pastors were Rev. John Briggs, 1791—1801; Rev. Benjamin Whitmore, 1815—1816; Rev. Ebenezer Colman, 1818—1823; Rev. Jonathan Knight, 1828—1836. The present pastor, Rev. Isaac Jones, commenced his labors Feb. 18, 1838.

The first Congregational church in Fall River was organized Jan. 9, 1816. It was composed of five members. For several years, the church were supplied by missionaries. A house for public worship was dedicated in Feb. 1823. The first pastor, Rev. Augustus B. Reed, was ordained July 2, 1823. He was dismissed Aug. 3, 1825. Rev. Thomas M. Smith was installed Nov. 1, 1826, and was dismissed April 27, 1831. The present pastor, Rev. Orin Fowler, previously of Plainfield, Ct. was installed July 7, 1831. A new house of worship was dedicated Nov. 21, 1832. The cost was \$16,000. The number of members added to the church, since Mr. Fowler's settlement, is 336. The whole number admitted to the church is 471, of whom 23 only have died. The number of families connected with the 11 congregations in Fall River is 1,110. The number of members in eight of the churches is 1,875.

The preceding facts have been condensed from the discourse of Mr. Fowler, which is characterized by thorough investigation and minute accuracy.

Two Discourses, delivered in Westminster, Ms., June 13, 1841, on closing his pastoral labors in that place. By Cyrus Mann. pp. 39.

The texts on which these sermons are founded, are Acts xx. 27, "For I have not shunned to declare unto you all the counsel of God;" and Acts xx. 32, "And now brethren, I commend you to God and the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." In the first discourse, Mr. Mann considers the trials of faithful ministers of the gospel, and why they must not shun to declare the whole counsel of God; in the second, the object of commending churches and people to God, and why ministers should do this when parting from them. In the last discourse, a variety of interesting facts are recorded. During the 26 years of Mr. Mann's settlement over the church, more than 550 persons in the town died. Seven or eight revivals of religion were experienced. More than 500 members were added to the church in his ministry. The church was embodied Oct. 20, 1740. No ecclesiastical council is known to have been convened in the place for more than 76 years, except the one for Mr. Mann's ordination. His ministry and that of his immediate predecessor lasted between 76 and 77 years. The sermons are full of important truth, and are composed in a style well fitted to the solemn occasion on which they were preached.

Twenty-fifth Annual Report of the American Bible Society, presented May 13, 1841, with an Appendix, etc. pp. 184.

The receipts of this Society, from all sources, during the year, were \$118,860 41, of which \$57,019 62 were in payment for books, and \$9,747 77 were legacies. The remaining sum was free donations. The whole number of Bibles and Testaments printed was 166,875. The aggregate, since the formation of the Society, is 2,795,698. The Board of Managers have lately appointed Rev. Edmund S. Janes Financial Secretary. Rev. Sylvester Holmes is General Agent for the Eastern States, and Rev. Mr. Schon, of Cincinnati, for the Western. By the agency of the Rev. Simeon Calhoun in the Levant, from 1836 to 1840, about 20,000 copies of the Bible have been circulated. He has just returned to this interesting field of labor.

The Seventeenth Annual Report of the American Sunday School Union, May 25, 1841. pp. 40.

The total amount of donations received by the Union, during the last year, was \$14,259 51; for sales of books, \$55,506 37; total, \$69,765 88. The excess of the expenditures over the receipts was \$5,810 48. In order to bring the operations of the

Society within a safe and manageable compass, the Board have discontinued all but three of the foreign depositories; all sales on commission and credit; and reduced the expenses of the Home Department, chiefly in salaries, to the amount of \$3,000. A variety of interesting facts and important suggestions are crowded into this Report.

Second Annual Report of the Foreign Evangelical Society; presented at the Annual Meeting, held in the Mercer Street Church, New York, May 11, 1841. pp. 70.

The sum of \$10,484 43, were devoted by the Society, during the past year, to the Evangelical Societies of France and Geneva, to the American Swiss Committee at Paris, to the Swiss mission and mission house in Canada, etc. The fields of this Society's operations are mainly in France and Canada. Some attention has been paid to Sweden, Russia, Norway, Denmark, and other countries. The Report contains some valuable observations on the religious condition of Europe, and the reasons which exist to hope for a favorable change ere long. Hon. Theodore Frelinghuysen, LL. D., is President of this Society; Rev. E. N. Kirk, and Rev. Robert Baird, Secretaries; and W. W. Chester, Esq., Treasurer.

The Mute Christian under the Smarting Rod, with sovereign Antidotes for every case. By the Rev. Thomas Brooks, of London, 1669. Boston: Seth Goldsmith. 1841.

This little Treatise has been held in high esteem in the mother country, for its sound practical adaptation to the case of Christians in affliction, as we perceive from the fact of its being re-printed in 1826, by the London Tract Society. It is now for the first time given to the American public, at the instance of the Rev. Nehemiah Adams, of this city, who says in an introductory note, "I would go far to find another book which would excite the same interest with which I first read this volume;" and adds: "It is with great pleasure that I think of the instruction and consolation which it will afford to many of the sons and daughters of sorrow."

Annual Report of the Board of Missions of the General Assembly of the Presbyterian Church, in the United States of America, May, 1841. pp. 48.

The whole number of missionaries and agents employed, or aided by the Board during the year, has been 272; the number of congregations and missionary districts supplied by the missionaries, is not less than 700; 152 missionaries were in commission at the beginning of the year, 120 have been new appointments; the missionaries have labored in twenty-three States and Territories; the amount of labor performed has exceeded 200 years. The additions to the churches, on examination, have been about 1,800; by certificate, 1,300; Sabbath Schools, 500; teachers, 3,000; scholars, 20,000. Receipts, \$35,455 73; disbursements, \$31,628.

Preparation for the Day of Judgment; A Discourse delivered at the Anniversary of the Palestine Missionary Society, at Haver, Mass., June 16, 1841. By James W. Ward, Pastor of the First Church in Abington.

This Discourse is founded on 2 Peter, iii. 9. *The Lord is not slack concerning his promise.* The preparation for the Day of Judgment, therefore, of which the author treats, is the great preparation which God is making in the whole scheme of Providence and Redemption. The subject is ably handled, and in the conclusion briefly applied to enforce upon Christians the duty of spreading the gospel.

An Address, delivered at the laying of the corner stone of the Williston Seminary in East Hampton, Ms., June 17, 1841. By Emerson Davis, Pastor of the Congregational Church in Westfield. Northampton: J. H. Butler. 1841. pp. 13.

Samuel Williston, Esq., of East Hampton, being desirous of disposing of a portion of his property, for the benefit of the young, after much deliberation, has erected suitable buildings for a Seminary, at an expense of about \$10,000, and endowed it with a per-

manent fund of \$15,000. The institution will be opened on the 2d of December next. Its object is principally to afford the means of fitting young men for college. An English department will, also, be provided for those who wish to obtain a purely English education. Rev. Luther Wright, late principal of Liecester Academy, is to be principal of the Seminary. It is proposed to require young men, who shall fit for college, to study three years, and to have them in three classes.

From the practical and well-considered Address of Mr. Davis, we learn that there are 25,000 children in the old county of Hampshire, between four and sixteen years of age. The author calculates that at least 1,400 of them will attend an academy, or some public seminary, one year each, during the next ten years, which will be 1,400 annually. The average number of youth, that have attended all the existing academies hitherto, has not exceeded 1,200 annually; and many of these have come from contiguous counties and States.

Quarterly Register of Education in the Lutheran Church. Gettysburg, Pa., 1841. pp. 4.

This work of four octavo pages is to be published quarterly, and to be sent gratuitously to each of the ministers of the church, and also to laymen who are interested in the object. Its design is to furnish a statement of the operations of the Committee of the Parent Education Society of the Evangelical Lutheran Church in the United States, together with arguments, appeals, etc., in relation to the same great object. The first No. is filled with important suggestions and facts.

A Lecture on Education, delivered before the Mechanics' and Manufacturers' Association of Oswego, N. Y., July 12, 1841. By James Brown, Esq. Oswego: John Carpenter. 1841. pp. 30.

This address is written in a free and independent style, and contains positions and reasonings, which, if they do not command the assent of all, are worthy of careful consideration. They show the nature of the movement which agitates the minds of multitudes in our country, and whose workings are often revealed in the Lyceum-lecture.

Portraiture of Lutheranism; a Discourse delivered by request, at the Consecration of the First English Lutheran Church, Pittsburg, Oct. 4, 1840, during the session of the Synod of West Pennsylvania. By S. S. Schmucker, D. D., Professor of Christian Theology in the Theological Seminary at Gettysburg. Baltimore, 1840. pp. 89.

Retrospect of Lutheranism in the United States; a Discourse delivered by the Rev. S. S. Schmucker, D. D., at the late Convention of the General Synod. Baltimore, 1841. pp. 27.

These discourses of Dr. Schmucker contain a succinct and faithful sketch of the early and middle history of the Lutheran Church, its literature, government and discipline, its practical piety, etc., till 1820. We have not space here to condense even the most important items of information. We hope to be able to do it ere long in a more convenient form, and more at length. The denomination, of which Dr. Schmucker is so indefatigable and useful a member, has been, for a number of years, rapidly growing in numbers, resources, and efficient, practical piety.

The Coming of Christ's Kingdom; a Sermon delivered before the Auxiliary Education Society of Norfolk County, at their annual meeting in Dorchester, June 9, 1841. By Sewall Harding, Pastor of the First Church in Medway. pp. 32.

The text of this discourse is, Matt. vi. 10, "Thy Kingdom come." It is illustrated in the following manner. This kingdom is to become universal. Of the means requisite on the part of the church to extend this kingdom, are united and earnest prayer, acquaintance with the real state of the world, love of religious truth in the breasts of Christians, and a spirit of consecration to the Saviour. The sermon is concluded with some pertinent, practical remarks on the importance of furnishing liberal aid to the American Education Society, in its great work of raising up an able and pious ministry.

The Norfolk Auxiliary has always been one of the most efficient helpers in this great

cause. If all the counties in New England had done as well in proportion to their means, much of the embarrassment, which the Parent Institution has experienced, would have been prevented. This efficiency has been owing, in no small degree, to the excellent sermons which have been published from year to year, and to the business-like manner in which the proceedings of the Auxiliary have been conducted. Mr. Harding's sermon is well worthy of taking a place with its predecessors.

Elements of Chemistry; containing the Principles of the Science, both experimental and theoretical. Intended as a text-book for academics, high schools, and colleges. Illustrated with numerous engravings. By Alonzo Gray, M. A., Teacher of Chemistry and Natural History in the Teachers' Seminary, Andover, Ms. Gould & Newman. 1841. pp. 396.

The fact that a third edition of 2,000 copies of this manual is about to be issued, with only a comparatively short interval from the publication of the first edition, is sufficient evidence of the high value which is attached to it in the public estimation. The first impression which is produced, on a casual inspection, is, that a great amount of matter is condensed in a small space. There is no paper wasted by large margins. By the employment of various kinds of type, the more important principles are presented prominently, while room is allowed for many facts and illustrations, that are not indispensable, but which add much interest to the discussions. The first edition was highly commended by some of the most eminent chemists in the country, among whom were Profs. Hitchcock, of Amherst College, and Adams, of Middlebury College. The second edition has undergone important changes, and is enriched with many additions. Of the real value of the work, as a scientific treatise, we do not profess to be judges. We may be permitted to say, however, that we have been much gratified with the logical arrangement of the various topics, with the precision of the definitions, and with the variety of information which is communicated, and which is quite attractive to the general reader. Mr. Gray's habits of thinking and his experience as a teacher, well qualify him for labors of this description.

A Grammar of the Greek Language. Part I. A Practical Grammar of the Attic and Common Dialects, with the Elements of General Grammar. By Alpheus Crosby, Professor of the Greek Language and Literature in Dartmouth College. Boston: Crocker & Brewster. 1841. pp. 239.

We have but just received a copy of this grammar, and of course are not able to speak of it from personal examination. Its external appearance is quite prepossessing, as might be expected from the reputation of the press from which it was issued—that of the University at Cambridge. The volume is accompanied by tables of the paradigms, etc., in duodecimo, for the economy of beginners, and in large quarto, for the convenience of advanced students. They are constructed with the design of accomplishing the following objects: to avoid needless repetition; to give the forms just as they appear on the Greek page; to represent the language according to its actual use; to distinguish between regular and irregular usage; and to arrange the whole in the most convenient manner for study and reference.

The author terms his work "A Practical Grammar," "because it has been his aim, not to present a theory of the Greek language, or to discuss recondite points of criticism; but to exhibit, in the plainest and most practical manner, the forms and constructions which occur in the Greek classic writers."

An Historical Address, delivered at Holden, Ms., May 4, 1841, the first Centennial Celebration of the municipal organization of that Town; with Notes and an Appendix. By Samuel C. Damon. Worcester: Wallau & Ripley. 1841. pp. 154.

This town was named in honor of Hon. Samuel Holden, an eminent merchant and dissenter in London. Holden Chapel at Cambridge was built by the generous donations of his wife and daughters. The town was incorporated on the 9th of January, 1741. The first vote which was passed at the second town meeting was the following: "Voted

to have the gospel preached in town." The second and third votes related to the same subject. The fourth was as follows: "Voted to have a writing and reading school." These resolutions were in the genuine spirit of the first settlers of New England. The first minister of the town, the Rev. Joseph Davis, was ordained Dec. 22, 1742. He was dismissed, at his own request, Jan., 1773. His successor, the Rev. Joseph Avery, was ordained Dec. 21, 1774, and died March 5, 1824. The third pastor, Rev. Horatio Bardwell, was installed Oct. 22, 1823, and dismissed in 1833. Rev. William P. Paine, the present pastor, was ordained Oct. 24, 1833. The number of church members is about 430—nearly two thirds of whom have been received within twelve years. The number of college graduates, natives of the town, is thirteen. Five ladies from the town have become foreign missionaries, and two laymen, assistant missionaries. Mr. Damon, the author of the Address, is about to proceed, as a seaman's preacher, to Honolulu, Sandwich Islands. The address is accompanied with a great body of notes, which form a full and authentic history of the town.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

The following statistics of Ordinations, Installations, and Deaths of Clergymen, are as extensive and accurate as we can make them from the papers published by the different denominations of Christians to which we have access.

JOHN L. ASHEY, Cong. ord. pastor, York, Me. July 7.
URIAH BALKAM, Cong. ord. pastor, Union, Maine, June 15, 1841.
SAMUEL P. ABBOTT, Cong. ord. pastor, Houlton, Me. July 15.
WILLIAM LAMSON, Bap. inst. pastor, Thomaston, Me. August 3.
WILLIAM E. MORSE, Bap. ord. pastor, Jay, Me. Sept. 1.
AMOS N. FREEMAN, Cong. ord. pastor, Portland, Me. Sept. 9.
ROBERT W. FULLER, Cong. ord. pastor, Westmoreland, New Hampshire, June 16, 1841.
SAMUEL BEANE, Cong. ord. pastor, Great Falls, N. H. July 7.
BEZALEEL SMITH, Cong. inst. pastor, Mont Vernon, N. H. Aug. 19.
THOMAS EDWARDS, Cong. ord. pastor, Ackworth, N. H. Aug. 19.
EDEN BURROUGHS FOSTER, Cong. ord. pastor, Hen-niker, N. H. Aug. 25.
EPHRAIM N. HIDDEN, Cong. ord. pastor, Deerfield, N. H. Sept. 1.
ELIJAH W. TUCKER, Cong. ord. pastor, South Newmarket, N. H. Sept. 15.
RICHARD C. HAND, Cong. inst. pastor, Danville, Vermont, June 23, 1841.
LEVI SMITH, Bap. ord. pastor, Passumpsic, Vt. June 25.
JOHN JONES, Cong. ord. pastor, Chittenden, Vt. July 1.
A. O. HUBBARD, Cong. inst. pastor, Hardwick, Vt. July 7.
THEODORE H. LUNT, Bap. ord. pastor, Perkinsville, Vt. July —.
BENJAMIN GRISWOLD, Cong. ord. foreign miss. Randolph, Vt. Sept. 2.
DAVID MERRILL, Cong. inst. pastor, Peacham, Vt. Sept. 9.
J. C. WILDER, Cong. inst. pastor, Enosburgh, Vt. Oct. —.
ROBERT W. CUSHMAN, Bap. inst. pastor, Boston, Massachusetts, July 8, 1841.
J. H. HEYWOOD, Unit. ord. Evang. Worcester, Ms. July 19.
WILLIAM A. HAWLEY, Cong. inst. pastor, Plainfield, Ms. July 21.
DANIEL B. PARKHURST, Unit. ord. pastor, Deerfield, Ms. July 21.
JOHN DWIGHT, Cong. inst. pastor, Plymouth, Ms. July 28.
LEBEUS R. PHILLIPS, Cong. ord. pastor, Sharon, Ms. July 29.
WILLARD HOLBROOK, Cong. inst. pastor, Millville, Ms. Aug. 18.
ANDREW BIGELOW, Cong. ord. pastor, Dartmouth, Ms. Aug. 25.
SAMUEL S. LEIGHTON, Bap. ord. Evang. Andover, Ms. Aug. 25.
J. BLAKE, Epis. ord. priest, Greenfield, Ms. Aug. 28.
GEORGE A. OVIATT, Cong. inst. pastor, Belchertown, Ms. Aug. 31.

JOSEPH B. BALDWIN, Cong. inst. pastor, Hubbardville, Ms. Sept. 1.
CALVIN FOOTE, Cong. inst. pastor, Middle Granville, Ms. Sept. 1.
WILLIAM R. CHAPMAN, Cong. ord. pastor, Boston, Ms. Sept. 8.
GEORGE W. BOSWORTH, Bap. ord. pastor, Medford, Ms. Sept. 8.
CHARLES M. BOWERS, Bap. ord. pastor, Lexington, Ms. Sept. 9.
GIDEON S. JOHNSON, Cong. ord. Evang. Haverhill, Ms. Sept. 13.
ALBERT N. ARNOLD, Bap. ord. pastor, Newburyport, Ms. Sept. 14.
SAMUEL C. DAMON, Cong. ord. Evang. Holden, Ms. Sept. 15.
JOHN S. C. ABBOTT, Cong. inst. pastor, Nantucket, Ms. Sept. 29.
THOMAS F. FALES, Epis. ord. priest, Providence, Rhode Island, July 22, 1841.
WILSON COGSWELL, Bap. ord. pastor, Charlestown, R. I. Aug. 26.
— PURVES, Epis. ord. priest, Connecticut, June 9, 1841.
DAVIS S. BRAINERD, Cong. ord. pastor, Lyme, Ct. June 30.
DAVID ROOT, Cong. inst. pastor, Waterbury, Ct. July 1.
A. B. HITCHCOCK, Cong. ord. Evang. New Haven, Ct. July 6.
BROWN EMERSON, Cong. inst. pastor, Torrington, Ct. July 21.
DAVID L. PARMELEE, Cong. inst. pastor, South Farms, Ct. Aug. 25.
FRANCIS WILLIAMS, Cong. ord. pastor, Eastford, Ct. Sept. 22.
STEPHEN TOPLIFF, Cong. inst. pastor, Oxford, Ct. Oct. 1.
JOHN WIVELL, Bap. ord. Evang. New York, N. Y. May 12, 1841.
JUSTUS L. JAMES, Pres. ord. pastor, Guilford, N. Y. May 26.
ROBERT C. BRISBIN, Pres. inst. pastor, Vernon Village, N. Y. June 7.
CHARLES JONES, Pres. inst. pastor, Rome, N. Y. June 22.
JOSIAH J. WARD, Pres. inst. pastor, Camillus, N. Y. June 22.
CHARLES MACHIN, Cong. inst. pastor, Bridgewater, N. Y. June 23.
CHARLES C. CARR, Pres. ord. pastor, Fairport, N. Y. June 30.
EZRA SGOVELL, Pres. inst. pastor, Groton, N. Y. July 7.
R. S. WOODRUFF, Pres. inst. pastor, Chazy, N. Y. July 13.
EPHRAIM STRONG, Pres. inst. pastor, Honeoye Falls, N. Y. July 13.
Z. M. P. LUTHER, Pres. ord. pastor, Beekmantown, N. Y. July 14.
JESSE A. SPENCER, Epis. ord. priest, Goshen, N. Y. July 18.
LINUS B. BILLINGTON, Pres. inst. pastor, Scottsville, N. Y. July 20.
EZRA B. FANCHER, Pres. ord. pastor, McGrawville, N. Y. July 20.
GEORGE W. FASH, Epis. ord. priest, Marlborough, N. Y. July 30.
B. W. STONE, Epis. ord. priest, Buffalo, N. Y. Aug. 17.
HOBART WILLIAMS, Epis. ord. priest, Buffalo, N. Y. Aug. 17.
STEPHEN DOUGLASS, Epis. ord. priest, Buffalo, N. Y. Aug. 17.
DAVID DAMAREST, Ref. Dutch, ord. pastor, Flatbush, N. Y. Aug. 24.
G. T. BEDELL, Epis. ord. pastor, West Chester, N. Y. Sept. 5.
JOHN T. SEELEY, Bap. ord. pastor, Staten Island, N. Y. Sept. 8.

HORATIO N. BRINSMADE, Pres. inst. pastor, Newark, New Jersey, Sept. 23, 1841.

JOSEPH GREEN MILES, Bap. ord. pastor, Milesbury, Pennsylvania, June 13, 1841.

CLEMENT V. MCKAIG, Pres. ord. pastor, Rackoon, Pa. June 17.

DAVID MCKINNEY, Pres. inst. pastor, Hollydaysburg, Pa. June 30.

WILLIAM J. GIBSON, Pres. inst. pastor, Philadelphia, Pa. July 12.

JOHN WRAY, Pres. ord. foreign miss. Philadelphia, Pa. July 18.

W. H. ODENHEIMER, Epis. ord. priest, Philadelphia, Pa. Oct. 3.

WILLIAM A. HARRIS, Epis. inst. rector, Rock Creek Ch. District Columbia, Aug. — 1841.

THOMAS B. FLOWER, Epis. ord. priest, Washington, D. C. Sept. 18.

KENNEY J. STEWART, Epis. ord. priest, Washington, D. C. Sept. 18.

JAMES ABERCROMBIE, Epis. ord. priest, Washington, D. C. Sept. 18.

LOUIS S. NOBLE, Epis. ord. priest, Edenton, North Carolina, July 4, 1841.

GEORGE SHELTON, Pres. ord. pastor, Summerville, South Carolina, June 13, 1841.

A. F. DOBB, Epis. ord. priest, Frankfort, Kentucky, July 18, 1841.

NEWTON BARRETT, Pres. ord. pastor, Brecksville, Ohio, April 7, 1841.

THOMAS McDERMOT, Pres. inst. pastor, Unlty, O. June 22.

JOHN HOUGH, Pres. inst. pastor, Windham, O. June 24.

A. WHEELER, Epis. ord. priest, Chillicothe, O. Sept. 12.

J. HENSHAW, Epis. ord. priest, Chillicothe, O. Sept. 12.

H. KELLEY, Epis. ord. priest, Chillicothe, O. Sept. 12.

M. R. CUSHMAN, Epis. ord. priest, Chillicothe, O. Sept. 12.

A. L. RANKIN, Cong. ord. Evang. Cincinnati, O. Sept. 26.

CHARLES B. BARTON, Pres. ord. pastor, Newburgh, Illinois, June 22, 1841.

Whole number in the above list, 95.

SUMMARY.

		STATES.
Ordinations.....	63	
Installations.....	32	
Total.....	95	
OFFICES.		
Pastors.....	67	
Evangelists.....	7	
Priests.....	18	
Foreign Missionaries.....	2	
Rector.....	1	
Total.....	95	
STATES.		
Maine.....	6	
New Hampshire.....	7	
Vermont.....	8	
Massachusetts.....	20	
Rhode Island.....	2	
Connecticut.....	8	
New York.....	21	
New Jersey.....	1	
Pennsylvania.....	6	
District of Columbia.....	4	
North Carolina.....	1	
South Carolina.....	1	
Kentucky.....	1	
Ohio.....	8	
Illinois.....	1	
Total.....	95	

DENOMINATIONS.

DATES.

		1841.
Congregational.....	38	April..... 1
Baptist.....	13	May..... 2
Presbyterian.....	21	June..... 18
Episcopalian.....	20	July..... 28
Unitarian.....	2	August..... 16
Ref. Dutch.....	1	September..... 27
Total.....	95	October..... 3
Total.....	95	Total..... 95

QUARTERLY LIST

OF

DEATHS OF CLERGYMEN.

LEWIS ALLYN, et. 76, Cong. Dummerston, Vermont, July — 1841.
JAMES TUFTS, et. 77, Cong. Wardsboro', Vt. Aug. —
LAMPSON MINER, et. 33, Cong. Castleton, Vt. Sept. 17.

ZENAS L. LEONARD, et. 68, Bap. Sturbridge, Massachusetts, June 23, 1841.

WILLIAM SMITH, Jr. et. 30, Bap. Chelsea, Ms. July —.

DAVID JEWETT, et. 67, Cong. Waltham, Ms. July 15.

SAMUEL M. EMERSON, et. 55, Cong. Heath, Ms. July 20.

AMOS DRURY, et. 48, Cong. West Hampton, Ms. July 22.

ISAAC BROWN, et. 31, Cong. Hamilton, Ms. Sept. 14.

EZRA RIPLEY, et. 90, Unit. Concord, Ms. Sept. 20.

WILLIAM H. BOTT, et. 24, Bap. Salem, Ms. Oct. 7.

JOHN P. FENNER, et. 53, Epis. formerly Chaplain in Navy at Charlestown, Ms. Oct. 10.

HEZEKIAH THATCHER, et. 56, Meth. Plainfield, Connecticut, July 7, 1841.

J. G. WIGHTMAN, Bap. Groton, Ct. July 13.

TIMOTHY CLARK, et. 78, Cong. Le Roy, New York, April 11, 1841.

JAMES H. BAKER, et. 51, Meth. Tioga, N. Y. May 17.

JOHN GOODSELL, et. 51, Meth. Beckman, N. Y. June 11.

ADOLPHUS TAYLOR, et. 42, Cong. Norfolk, N. Y. July 9.

HERVEY BENJAMIN, et. 30, Meth. Marathon, N. Y. Aug. 11.

JOHN OWENS, New York, N. Y. Sept. —.

NATHANIEL BROWN, et. 77, F. W. Bap. Bethany, N. Y. Sept. —.

DYER STARKS, et. 91, Bap. Rome, N. Y. Sept. 1.

ELIJAH STEELE, et. 25, Meth. New York, N. Y. Sept. 10.

SHADRACH H. TERRY, et. 46, Pres. Johnstown, Pennsylvania, June 3, 1841.

WILLIAM TORBERT, et. 63, Meth. Greensborough, Maryland, June 3, 1841.

WILLIAM WILLIAMS, Meth. Caroline Co. Md. Sept. —.

VINCENT OFFIEY, near Millington, Md. Sept. —.

JOSEPH L. JONES, Pres. Charleston, South Carolina, June 15, 1841.

ROBERT HOLMAN, et. 39, Pres. Wetumpka, Alabama, July 5, 1841.

ROSEA HALCOMBE, et. 61, Bap. Jefferson Co. Al. July 31.

SAMUEL G. WINCHESTER, et. 36, Pres. Natchez, Mississippi, Aug. 24, 1841.

JAMES L. SLOSS, et. 48, Pres. Florence, Tennessee, Aug. 5, 1841.

JOHN BRECKENRIDGE, D. D. Pres. Lexington, Kentucky, Aug. 4, 1841.

JAMES M. PUTNEY, et. 32, Cong. Richmond, Ky. Aug. —.

A. R. HINCKLEY, Pres. Franklin, Indiana, Sept. 28, 1841.

WILLIAM A. CLARK, D. D. et. 56, Epis. Brighton, Michigan, Aug. 13, 1841.

PHILO FULLER PHELPS, et. 37, Pres. Tallahassee, Florida Territory, June 10, 1841.

Whole number in the above list, 37.

SUMMARY.

		STATES.
From 20 to 30.....	2	Vermont..... 3
30 40.....	8	Massachusetts..... 9
40 50.....	4	Connecticut..... 2
50 60.....	6	New York..... 9
60 70.....	4	Pennsylvania..... 1
70 80.....	4	Maryland..... 3
80 90.....	0	South Carolina..... 1
90 100.....	2	Alabama..... 2
Not specified.....	7	Mississippi..... 1
Total.....	37	Tennessee..... 1
Sum of all the ages specified.....	1,571	Kentucky..... 2
Average age of the 30.....	52 1-3	Indiana..... 1
Total.....	37	Michigan..... 1
		Florida Territory..... 1
		Total..... 37

DENOMINATIONS.

DATES.

		1841.
Congregational.....	10	April..... 1
Baptist.....	6	May..... 1
Episcopalian.....	2	June..... 6
Methodist.....	7	July..... 10
Presbyterian.....	8	August..... 7
F. W. Baptist.....	1	September..... 10
Unitarian.....	1	October..... 2
Not specified.....	2	Total..... 37
Total.....	37	Total..... 37

JOURNAL
OF
THE AMERICAN EDUCATION SOCIETY.

NOVEMBER, 1841.

ELOQUENCE OF THE PULPIT,
AS AFFECTED BY MINISTERIAL CHARACTER, MANNERS, AND HABITS OF LIFE,
AND OTHER CIRCUMSTANCES ASSOCIATED WITH THE
MINISTERIAL OFFICE.

The following is the substance of the Report of the Directors of the New Hampshire Branch of the American Education Society, at the Annual Meeting at Francestown, August 25, 1841, prepared by the Secretary, Rev. CHARLES B. HADDUCK, Professor in Dartmouth College.

THE Christian Minister is a Public Teacher. He has, indeed, other important duties ; he leads the devotions of the assembled church, and is the pastor of the flock. But, according to the prevalent habits of thinking, in Protestant Christendom, his characteristic and most important office is that of a Preacher. The other parts of public worship are, among us, made subordinate to the sermon ; so much so, that it may be doubted, whether instruction is not, sometimes, made to appear *an end* in itself, rather than a *means* of something higher and better than all knowledge, a devout and heavenly spirit.

However this may be, there is no doubt that preaching is *the great Institution* of the Gospel, and is doing more to promote the well-being of society, and the honor of God upon earth, than all other means of instruction. It is the aliment and nurse of piety ; it baptizes science ; it hallows the relations and charities of life ; it throws a religious light over the gloomy passages of our earthly experience ; and, from the beginning to the end of our mortal career, connects us, in great and minute events, in joy and grief, in success and disappointment, with the eternal, unchangeable, and spiritual world.

To raise up men for the pulpit, is, therefore, a high and worthy object. To make the most of all the talent, which the church is training for this honored and loved profession, is a service not easily overrated, both to the objects of our care and to the world. If education in general is entitled to pre-eminence above all other departments of human industry, because it is industry expended upon *imperishable material*, and because the impressions which it leaves will outlast all earthly structures, and all material things ; what can be so grateful in its exercise, as the labor immediately employed in educating men for their appropriate and ultimate destiny, in their future permanent abode ? What can be so glorious, in its results, as that intellectual and Christian discipline, by which genius is directed and inspired for this ennobling and fruitful labor ? If he, who causes two spires of grass to grow where but one grew before, is a public benefactor, what language will do justice to the enterprise, which bestows a sound education on a mind endowed by nature, and qualified by grace, to win souls to Christ ?—to restore to fallen men the righteousness and happiness of Eden ?

Many different topics, connected with the education of young men for the pulpit, have been treated in the Reports submitted to this Society by the Directors on former occasions. We ask your attention, at this time, to the connection

between the Eloquence of the Pulpit and certain circumstances of a minister's character and life, not always regarded as having any material influence on his preaching.

The more obvious, because more important, elements of pulpit eloquence, are ably and abundantly treated in works familiar to liberally educated clergymen. The circumstances we propose now to dwell upon, are, from their nature, more rarely considered, at least in the particular relation we have suggested—their influence upon the eloquence of the pulpit.

It is known to every student of language, that words have no natural and invariable meaning. They signify, what those who use them, tacitly, or expressly, consent to understand by them. This general principle must, however, be received with important qualifications. For words, like the ideas they express, are undergoing perpetual changes. Indeed, progress of thought leads, of necessity, to changes of language. Words are the *records*, the *memorials* of our ideas; and answer their purpose only so far as they *represent* those ideas. Had we, accordingly, a perfect etymology, or *history of words*, it would be, at the same time, a history of knowledge. And should language ever become fixed, it will be only when thought has reached the limit of its progress. A perfect and unchanging language supposes absolute and perfect science. There can, therefore, be no precise and invariable nomenclature in any branch of human study, until that study has attained its end—the entire comprehension of its objects. The *science of fact*, that is, all the sciences, except the pure mathematics, which is altogether hypothetical, reach their object—are perfected—when they *ascertain the meaning of their terms*. So long as human knowledge—our knowledge of external nature, of ourselves, and of other spiritual beings,—is inadequate, and fallible, the language in which we discourse of these things, is itself, also, and in the same degree, ambiguous and indefinite. The best criterion of the state of any branch of philosophy, in a particular age, or among a particular people, is *the character of the language* of that age or people, in reference to that department of their intellectual pursuits. The more cultivated and advanced their science, the more exact and copious is their vocabulary; the more misty, and obscure, and limited their ideas, the more indistinct and shadowy, and the fewer, are their corresponding terms.

But language does not vary in its import simply as knowledge varies. In the same condition of general knowledge, words have not the same significance *to all minds*. Each hearer puts his own construction on the language uttered in his presence. What the speaker says to me, is not what *he* thinks, but what *he makes me to think*. He may think one thing, and cause me to think another. If he does this *inadvertently*, it is a violation of rhetoric; if he does it *intentionally*, it is a violation of the moral law. The influence of a word upon me is simply to awaken the thought which I am accustomed to connect with that word; not, necessarily, the thought which the speaker connects with it; for his idea and mine may be totally different. If words suggested always, and only, the speaker's ideas, I might understand him in Chinese or Choctaw as well as in English. He must, evidently, use words with which I have connected ideas, or he is a barbarian to me. And he is equally a barbarian to me, if he use words in senses different from those which I attach to them. I can only put my *own sense* on his language. That is, it is to me just what my own associations make it. And whatever ideas, or trains of ideas, his words suggest, or give rise to, in my mind, these are the import of his language—these constitute his communications to me—they are the *effect* of his address, the *result* of his eloquence. No matter what I am led to think of by that eloquence; no matter where my imagination may be made to wander; no matter what feelings may be awakened; what facts, what prejudices, what fancies may be caused to spring up and diversify the scene of my moral life; it is *he* that does it all; and he does it *on the same principle* precisely upon which any language instructs or affects us, that is, by *putting our own minds in motion*, and rousing our own powers of thought. The office of language is, thus, not so much to pour new treasures of truth into the minds of others, as to stimulate and direct those minds in their own exertions to develope the germs already planted in them.

From these remarks it is obvious, that eloquence is something else than the use of proper, or even expressive language. It consists not in the *words* uttered; nor even in the *occasion*, or the *man*, as he appears before us. These are elements of eloquence; but they are not *all* the elements of it, in any department of public speaking, and, least of all, in the pulpit.

Ancient and modern critics have said much of *the character of the man* as a qualification of *the orator*, and have defined this character as being not so much what one *is in reality*, as what he is *understood* to be. It is his *reputation*, properly, which affects his influence. And character is certainly the best foundation of reputation, but does not always correspond with it. However this may be, in any instance, it can only be what we *think* of another, not what he *is*, that determines us to confide or distrust, to approve or condemn. And what is there so unimportant, so trivial, in the character, or relations, or circumstances of an individual, as to have no weight in determining our estimate of the man, and, of course, in a corresponding degree, the eloquence of the orator?

Of the considerations which, in this way, modify the eloquence of the pulpit, and which, on that account, deserve the attention of candidates for the Christian ministry, and the churches, we propose to mention two or three.

The first which occurs to us, is *the character of the man for general intelligence*, and, more particularly, upon the appropriate subjects of the clerical profession.

It is not difficult, in the present state of all knowledge, for a man of tolerable understanding and ingenuity, to put together, in a very proper form, entirely just and useful observations upon any of the ordinary topics of religious instruction. What with the help of Matthew Henry's Commentary, and Dr. Dwight's or President Edwards's Divinity, and what with a more modern idea or two from the "Corner Stone," or the "National Preacher," many a respectable sermon has been elaborated with somewhat less of earnest thought than was wont to be deemed necessary by the fathers. Indeed, one must have been very poorly drilled, and meagerly furnished, by a ten years' discipline in the schools, not to be able, at least to write pretty good divinity in pretty good English, so that the more watchful brethren may, occasionally, compose themselves to sleep without reasonable apprehension that false doctrine will, meanwhile, be inculcated. But then, how different a thing this is, even though, now and then, the preacher rise above himself, and seem really smart, and proceed in his work *secundum artem*, laying down his points of doctrine and defending and illustrating them with considerable ability and show of learning, how different a thing is all this, from the air and the effect, with which one whom we deem a master of his subject, and of all subjects connected with it, and, what is more, a master of himself, seems, even in his most unlabored efforts, to touch all the springs of thought in us, and wake up the dormant powers. How different the effect of that which strikes us as the *utmost* the speaker is *capable* of doing, from that of the easy and apparently *unconscious overflowing of a capacious and full mind*. How unlike in power over us, the discourse of which one involuntarily says, "I did not think he could preach so well," and the discourse of which we as naturally say, "Hear him; how he always preaches!" In the one case, the man seems to say all he has to say; in the other, what he says has hardly as much effect as what he does not say—what we know he might say. We insensibly identify our own ideas of his powers and resources with his eloquence. And that eloquence really becomes to us significant of the greatness and fullness, which we ascribe to the man.

Again; it is impossible, that most men should be able to verify the more important principles of any science for themselves. In all instruction, from childhood to old age, we are called upon to exercise confidence in the understandings of others, to repose trust in their opinions. This is proverbial of youth; it is as true of manhood. It is necessary to advancement. Others think for us, as we, in our turn, think for others, from the beginning to the end of our progress. Without this mutual faith of mind in mind, there is no

such thing as extended and satisfactory knowledge; no such thing as successful practice in any profession, or pursuit of life. Without it history commands no confidence; government, no intelligent submission; science, no authority. Without it every age must travel over, for itself, the old paths; and the experience and study of one generation would be useless to its successors.

The operation of this principle in reference to the pulpit is material and striking. About the Christian teacher are gathered a congregation of every variety of intelligence, and age, and talent, and pursuit. To him they listen on themes of the deepest interest for time and for eternity. To him they look for the interpretation of a religion revealed in ancient and unknown languages. From him they expect the substance of truth on questions of vital importance, and which lie, many of them, beyond the sphere of their studies, and above their capacity. To him they go for spiritual counsel in the trials of the soul, and under the pressure of calamity, and in the prospect of death. To him is specially intrusted the supervision of moral and religious education.

In these high trusts and duties, what is a minister of the gospel, whose understanding commands no respect, whose opinions want the dignity which mind confers, and whose attempts at eloquence perpetually remind his audience of imbecility, for which goodness is no substitute, and ignorance, for which grace does not itself atone. Goodness is, it is true, better than greatness; charity, more precious than gifts. But a sound understanding and a cultivated mind are indispensable to the right dividing of the word of truth. Our Burtons and Harrises and Emmonses, who have held towns together through a long ministry, have been workmen that need not to be ashamed. And candidates for the honorable office of a religious teacher, must secure the reputation of *superior mind and ample resources of knowledge*, or all the shows of art, the efforts for effect, in the sacred desk, will soon lose their charm; and people will lend a reluctant ear even to the sublime and delightful messages of salvation.

But we hasten to another topic, the connection of what may be called *the proprieties of the ministry* with the eloquence of the pulpit.

Propriety, as well as intellect, is eloquent. It is not enough to have mind—to be furnished with learning, in order to inspire confidence and command regard. There is a kind of intellect, that *repels* instead of *attracting*. There is a *keenness*, which men are afraid of; an *acumen*, a *sharpness*, from which they shrink back. There is, also, a *precise, systematic* habit of mind, and there is a *philosophic style* of discourse, and there is a *peculiar mode* of saying and doing things, that kills the life and spirit of truth.

And, what is more to be deplored, there is a *professional* habit of viewing and treating things sacred, which is so at war with nature and the heart, that it cannot be carried into our ordinary intercourse with the world, and either excludes a man from the sympathies of social life, or compels him to present the monstrous spectacle of a *two-fold* man—the man of smiles and cheerfulness in real life, and the funereal visage of artificial gravity and awe in the services of religion.

Judgment is eloquent. Want of judgment may be shown, in not adapting truth to the condition and character of men; in assuming, always, a hostile, antagonist attitude; in presenting doctrines in extravagant lights; in ascribing all evils to some single source; in resolving all virtues into some particular grace; in assailing classes of men, almost as if we loved to see them writhe. In these ways, we fail to follow out, in the pulpit and in parochial life, the great principles of wisdom, and fitness, and kindness, which constitute so much of all that commends the minister of Christ, as well as other men, to the sympathy and confidence of human society in all times and in every part of the world.

A clergyman is to be an *example to the flock*, a model of character. What he teaches he is expected to practice. The rules of good breeding, of courtesy, of hospitality, of justice, integrity, fidelity, charity, which he inculcates, it belongs to him to exemplify. Hundreds of eyes watch him. A severe standard is applied to him. In dress, in social intercourse, in the transaction of

pecuniary business, he may not forget, that he is called to show how *beautiful is a holy life*, how purifying, and lovely, and ennobling is the spirit of true piety.

In all these respects no Chesterfield is needed to teach us manners; no Bacon or Franklin to teach us morals. The best of all guides are the spontaneous suggestions of *good sense and true love*. Under their full influence, we shall hardly err in any thing essential, and rarely offend even in trivial matters. But this love and this good sense are to be cherished and nursed like other traits. They may not be neglected. They *die out* of an unguarded and uncultivated mind. They are choked by gross tastes, and indulgences, and passions. It is not safe to these virtues even to go with ones shoes unblackened, and his coat unbrushed, and a collar that ought to have been changed yesterday. The usages of life, where we live, cannot be violated with impunity. The rules of delicacy, of decorum, of propriety may be disregarded, and the offence forgiven because *the good man does not know any better*. But not to know better is a defect, though it may not be a sin.

And we may rely on it, that every thing *which lets down the character of the man*, every thing offensive to taste or moral sensibility, which attaches to his name, is so much detracted from his power in the pulpit. Every disagreeable, or ludicrous, or vulgar association, diminishes the force of the most conclusive reasoning, and impairs the influence of the most efficient appeals to the heart.

His very residence, the parsonage itself, speaks for him. There is an unfavorable association of baldness, and carelessness, and coldness connected with that awkward, over-large, half finished house, without a fence, or a tree, or a decent outbuilding on the premises. A man's mind will not work kindly in such a place. All our ideas of the frugal neatness, the simple tastefulness, the charming air of comfort and repose—ideas rendered familiar by the customs of our ancestors—the green, embowered, fragrant, intellectual dwelling place of successive generations of rural pastors, all these are painfully violated by such a parsonage. And we cannot but think that a sermon, thought out in so uninviting a place, though, like the orations of Demosthenes, it may smell of the lamp, would be really improved by the redolence of "the sweet briar and the vine and the twisted eglantine."

The only other consideration, which we propose to suggest, is the connection of the place and circumstances of public worship with the eloquence of the pulpit.

Religion is, indeed, a duty, and the greatest of all duties. And, were it austere and painful, the divine worship would still be binding upon us; we should still be held to bring our sacrifices to the dreadful Godhead. But the sense of duty is not the only feeling appealed to by our religion. All our active principles are made to minister to it. Taste and the social feeling, and even pride itself are employed to add to the sense of religious obligation. These principles all operate in making the place of worship a means of Christian influence, an auxiliary to the truth. There is something so repulsive in an ill adapted, neglected, shattered, slovenly, uncomfortable house, that religion is not honored by it. The gospel is not so well preached, nor so well heard, in such a place. A disagreeable association is attached to every thing done in it, and to every body seen there.

What is the language of such a spectacle, to the world? Near a bright flourishing village, or, perhaps, on the bleak top of a distant hill, stands a great, high, greyish building, with a tall leaning spire, a multitude of windows, once, no doubt, well glazed, three double doors that cannot be shut, and here and there a clapboard hanging by one end. Within are large square boxes, with narrow seats and high backs; a pulpit in the form of a deep tub fixed high in one side of the house; and, in severe weather, a sheet iron stove, prevented from setting fire to the house by a pile of bricks on each side, having a pipe distilling pyroligneous acid along the aisles and upon the pews; and, as a natural consequence of all these things, on a pleasant Sabbath, an audience of some sixty or a hundred, scattered over the floor and galleries of a house large enough to hold a thousand.

The people of the place indulge themselves with every comfort at home ; live in neatly finished, bright painted, well enclosed, shaded, vine clad cottages, or more spacious and costly mansions of stone or brick, thoroughly warmed, and in perfect repair. Even their barns are well cared for, close, and often painted.

What is the import of this contrast ? What but that, in the esteem of this people, it is well enough for us to live in houses of cedar, while the ark of the covenant of our God remaineth under curtains ?

Of all places in the world the house of our God should be most carefully adapted to invite the thoughtless and the young, the indolent and the worldly, the lovers of their own comfort and accommodation. These comprise the greatest part of society. These are the lost, whom the gospel comes to save. A cushioned seat, a carpeted aisle, an organ even, and, more than all, a well trained choir, are not mere superfluities, or luxuries ; they help to preach the gospel of the blessed God to a fastidious world. They are part of the eloquence of the pulpit.

Could we inspire the young with a holy respect, a cheerful affection for the sanctuary, could we weave into the tissue of their first thoughts delightful feelings of attachment to the house of our God, could we gather round the place of their youthful worship the sweet influences of reverence for truth and goodness, how much oftener would they be found departing not from the way they should go, when they are old. Could we do this, how rare in after life would be that rude, vulgar insensibility to moral and religious considerations, which meets the warm tide of Christian love, as the rock repels the wave ; and receives the gentle dews of grace, as the desert drinks the rain.

BOARD OF EDUCATION OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

THE following notice of the operations of the Board of Education of the General Assembly of the Presbyterian Church, for the last year, as reported to the Assembly at its session in May last, is taken from the Presbyterian for June 19, 1841.

The whole number of candidates under the care of the Board and its Auxiliaries during the last year, has been two hundred and eighteen. Of these there were,

Students of Theology,	84
In Colleges,	94
In Academies,	29
Teaching,	11

We have ascertained that twenty of those under our care have graduated during the year ; and nineteen have been licensed and finished their studies.

The Board remark on this part of their report, that it is very gratifying that so large a proportion of those under their care are students of theology, (84) and so near entering the field of labor. An unusually large proportion also of those pursuing literary and scientific studies are so far advanced as to have entered college, (94). But where are those who shall fill the places which these will soon leave vacant ?

Only thirty-eight new beneficiaries have been received during the year.

Although the Board of Education exhibits a diminution in the *number* of candidates for the ministry, yet we feel some hesitation in pronouncing this an evidence of the decline of interest in the cause, until we are persuaded that the deficiency in the number is not made up in the quality of the material. We want to see very many devoting themselves to Christ in the ministry of reconciliation, but we are equally anxious that only such should undertake the work as have the requisite talents, and are moved thereto by the Holy Ghost.

During the year the Treasurer has received *twenty-one thousand and forty-six dollars* for the use of the Board.

The following extract from the report in relation to agencies, is worthy of consideration :

We have corresponded pretty extensively, and made many inquiries, to ascertain the views of judicious and influential individuals in different parts of the church, and the answer is uniform : *You must have agents*. Even those who are willing to do the work in their own congregations, (and there are some who are willing to do it, and able to do it well,) are satisfied that others will not do it. We will state a few facts, from

which the General Assembly may draw their own inferences. In one Presbytery, west of the Alleghany Mountain, the year before last our General Agent visited one church, and the pastor of that church agreed to visit the other churches in the Presbytery, without charge to the Board. The amount received that year was \$562 32—averaging about 22 cents for each communicant. Last year they were visited by no agent, and \$44 20 was received—less than two cents for each communicant. Sometimes Presbyteries resolve that the collections in their churches shall be taken without the intervention of agents. In such cases we never intrude. The churches in one of the Presbyteries in the vicinity of Philadelphia, the year before last was visited by a member of the Presbytery, as Agent of the Board of Education, and he collected \$346 98. Last year the Presbytery resolved that the members should be directed to take collections for our several Boards, without the intervention of agents; and we received \$123 04—less than three and a half cents for each communicant.

There is another Presbytery in this part of the Church, which for a number of years past, has professed not to desire the visits of agents, but to be permitted to do the work themselves. This Presbytery has over 20 churches, and nearly 3,000 communicants. Last year, one church in that Presbytery contributed \$50, and another \$3 80, which was the whole amount received, although the Board is supporting at least seven young men who have been recommended to us by the Education Committee of that Presbytery.

In a late number of the *Presbyterian* we find the following document published by the General Assembly's Board of Education; which indicates the strength and sincerity of the solicitude which begins to be felt in that portion of our American Zion, in view of the decrease of candidates for the ministry. The Editor of the *Presbyterian* thus introduces it to the notice of his readers.

We would call the most earnest attention of our ministers and churches to the following document from the Board of Education, on the subject of *Candidates for the Ministry*. The deplorable fact that the number of young men of suitable piety and talents preparing for the ministry, is steadily declining, is but too painfully evident. Not only is there a decrease in the number under the care of the Board; but they have ascertained, by thorough inquiry, that the diminution is quite as great, of those who are preparing for the ministry at their own expense, in colleges and academies. The number in advanced stages of education has dimin-

ished less sensibly, because those classes are still supplied by the fruits of revivals of religion enjoyed some years ago. But in the early stages of the course, the decrease is melancholy and alarming.

It is our earnest hope that the proposal now put forth by the Board, and which was originally suggested by Dr. Alexander, to observe a private concert of prayer for the increase of laborers, *every Sabbath morning*, will be met and faithfully maintained by all who love the interests of Zion, until the windows of heaven are opened, and a blessing poured out that there shall not be room enough to receive it. And we cannot but express the hope, that the venerable fathers at Princeton, will be able to meet the wishes of the Board, and while the prayers of the pious are secretly ascending to the "Lord of the harvest," we have good reason to expect a rich blessing on their labors.

"The Committee to whom was referred the letter of Dr. Alexander, on the subject of the decrease of Candidates for the Ministry, beg leave to recommend to the Board the adoption of the following resolution, viz.

"1. That it is a painful fact, while the field for ministerial labor is enlarging, and God, in his providence, has recently removed by death a number of valuable ministers, and has laid aside others from active labors, by disease;—the number of young men offering themselves as candidates for the ministry, has been for some time decreasing.

"2. That, as according to the divine constitution, it is especially by the preaching of the gospel, that sinners are to be converted, saints edified, and the cause of Christ in the world maintained and advanced, it becomes all the friends of religion, to look at this subject with deep interest, and seriously inquire what is their duty in the present state of things.

"3. That it be recommended to Christians to remember this subject frequently in their prayers; and that there may be a private concert of prayer for this object, that it be specifically made a subject of prayer in the secret devotion of every Sabbath morning; that the Lord of the harvest would send forth laborers into his harvest.

"4. That it be recommended to pastors, frequently to remember this subject in the public prayers of the sanctuary; and take opportunities to present it in their preaching; and that where they have in their congregations young men of piety and talents, they propose to them for their serious and prayerful consideration, whether it be not their duty to seek preparation to serve the Lord in the ministry of reconciliation.

"5. That the Rev. Dr. Archibald Alexander, and the Rev. Dr. Samuel Miller, be respectfully and earnestly requested, to preach on this subject, at such times, and in such places as may suit their convenience,

and not interfere with their other numerous and important duties.

"6. That the Secretary transmit a copy of these resolutions to Drs. Alexander and Miller; and also have them published in the Presbyterian."

A true copy,

M. B. HOPE, Sec'y.

After the reception of this Report, the General Assembly adopted the following Resolution.

"Resolved, That in accordance with the suggestions of the Board of Education, the General Assembly do earnestly recommend to all the churches under their care, that on the first Sabbath of November next, special prayer be offered in all our churches to the Lord of the harvest, that he would send forth more laborers into his harvest."

In reference to this appointment, the Editor of the Charleston Observer inquires:

Would it not be well for all our ministers to prepare special sermons for this occasion—showing that the state of the church and the world requires a very large increase to the number of laborers now in the gospel vineyard—that it is as obligatory now as ever to make this the special subject of prayer to the Head of the Church—that, as he holds the hearts of all in his hands, he may, in answer to prayer—and if prayer be offered in faith, that he *will* incline many to the Gospel Ministry who shall prove bright and shining lights in the church, and that he may render more efficient the services of those who have been called to the ministry of the gospel? It is a general complaint that the candidates for the holy office are but few. But why is it so? May it not be because prayer has not been made to the Lord of the harvest? Our church has also been visited with deep affliction. A number of our ministers have been recently called to their final account. It is therefore a loud call upon the church to humble herself before God, and to beseech his interposition to supply their place, as well as to provide for the other extensive wastes in his vineyard, and for the dark places of the earth which are full of the habitations of cruelty. And should the day be properly observed, may it not be attended with a blessing?

CENTRAL AMERICAN EDUCATION SOCIETY.

A NOTICE of the Anniversary of this Society at New York, May 13, 1841, was given in the Journal for August. The fol-

lowing is an extract from the Annual Report of the Directors.

In the recent movements of Providence there are also some things *to enlighten and instruct us*. It has been the folly of man in every age to forsake the ways of God, and lean to his own understanding. Even where duty is plain, and the time of doing it and the manner of doing it are made explicit, men have been disposed to resort to new and untried expedients. The inquiry has been often made, 'Cannot the world be converted by some shorter method than by the slow and tedious process of preaching?' Can it not be done by the press? By education? By civilization and the arts of life? Cannot the ministry be supplied by some readier methods? Cannot some portion of the long process of preparation be dispensed with? All these expedients have been tried, and all have resulted in the most signal failure. The method which Christ prescribed when he said, "Go ye into all the world and *preach* the gospel," is the only one that has been found successful. Here the church has her commission, and the whole of it; she is told not only *what* to do, but *how* to do it. The press—education—civilization, and the arts of life, have each their place. As collateral instrumentalities, they have an important place. But to trust in these without the living ministry, is to shut our eyes against the whole testimony of God's word, and the whole experience of *fifty* generations since that word was given.

If there be any one question of policy or duty which may be regarded as settled conclusively and forever, it is that *the grand, the prominent instrumentality by which the world is to be converted, is preaching*. Recent events are replete with the most conclusive demonstrations of this truth. And, in relation to the policy of the American Education Society, insisting, as it ever has done, on a thorough training for the ministry, if ever a doubt of its wisdom was entertained, that doubt should be entertained no longer. Whatever of new light God has shed upon our pathway in this respect, serves not only to confirm the positions on which we have formerly acted, but also to illustrate more fully these before the practical wisdom of many other of the most prominent features of our plans. More than this, our whole work has been seen to hold an importance in the enterprises of the church, which has hitherto been but partially appreciated.

No one can contemplate the great system of God's operations as a whole, and duly estimate the relative importance of its several parts, and not see distinctly that *that* department, which embraces the selection and the training of the future ministry of the church, must, in the very nature of the case, be fundamental to all the rest. If this fails or falters, many other parts of the work

will be feeble and paralyzed. This enterprise, therefore, is not to be regarded as a competitor with others, or as a rival to others, but as a part of one great system of operations, which lies at the foundation of the whole, and is essential to the prosperity of all. It belongs to no sect, or school, or party. In the spirit of that noble Christian catholicism, which looks above all narrow sectarian distinctions, it embraces within the circle of its regards the whole family of man. Its field is the world. Its object is the supply of a godly, learned ministry for the world, and its work will not be done till the last of the dark plains of the earth shall be illuminated with the gospel of Jesus Christ.

The Directors feel, therefore, that those on whom it devolves to conduct an enterprise such as this, are intrusted with a high and solemn responsibility. They do not unduly magnify their office when they say, that to be the instruments, at a day like this, of introducing to the ministry of the church such a number of the brightest of her sons as they have now in training—men who are probably to be her pioneers to millennial glory—men perhaps to stand on the watch-tower when the millennium shall come, and all to be workers with God in the process of its introduction, involves in their view higher, grander, holier responsibilities than kings or conquerors ever have sustained. They will not, therefore, conceal or suppress the deep solicitude with which they have watched the movements of this Society at every stage of its progress.

Why a cause like this—one which lies confessedly at the very foundation of the whole system of benevolent action, should be allowed to languish, has been with the Directors a subject of anxious investigation. They have sought diligently to ascertain the cause.

Is the church supplied with a competent ministry? And is the work of the Education Society done? So far from it, that the churches already organized have not more than half a supply. Even the Presbyterian church, which certainly is not behind her sisters of other denominations, in her efforts to supply a competent ministry, has but about one half as many actual laborers in the ministry as she has churches already established. An additional number, nearly equal to the whole of her ministry, might be employed where new churches could and should be planted without delay; and probably half that number more could be employed in her home and foreign missions. In many of the other denominations, the destitution is still greater. So far is the work from being done—or from having arrived at a stage which will justify a relaxation of effort, that it requires to be increased at this hour tenfold, and then it would take one entire generation to furnish to the whole

country a supply equal to that of some of the older settlements.

It has been said also that there are many ministers unemployed now. The Directors have inquired diligently into this subject also, and they have been surprised to find the number of ministers unemployed, and who are in any sense *candidates for the pastoral office*, so small. There is not a State in the Union in which the number of *candidates for settlement* is equal to the number of vacant churches. And but two States in which there are half as many candidates as there are vacant churches.

Of the long list of ministers "without charge," of which so much has been said, many are superannuated. Some are laid aside by disease. Others are engaged in colleges and seminaries, and the higher institutions of learning. Others as secretaries and agents of our benevolent institutions. The number who are actually candidates for the pastoral office is very small—smaller in proportion to the whole number and to the demands of the church, than in former years.

There are, and there ever have been, some men in the ministry who were not acceptable to the churches, and who were not readily employed—men who had perhaps mistaken their calling, or who had sought the field of their labor in portions of the church to which their talents were not well adapted. But that this number is greater than formerly in proportion to the whole population, there is no evidence whatever. On the contrary, there is good reason to believe that the operation of the Education Society has been to *diminish* rather than to increase the number of unemployed ministers. By that thorough course of preparation for the ministry which is required by this Society, the standard of ministerial qualification has been sensibly elevated, and just in proportion as the qualifications of the ministry are increased, and the office is filled with abler and better men, the number unemployed will of course be diminished. If all were thoroughly trained, and were in other respects well qualified, few if any would be unemployed.

The Board have also during the year instituted another series of investigations, to ascertain what proportion of their beneficiaries have actually entered the ministry, and what portion have failed by the way. Within the bounds of the Philadelphia Education Society the investigation has been completed. In other parts it is still in progress. In that Auxiliary the whole number who have received assistance from the Society is 94. Of these, 38 have already received licensure; 37 are still pursuing study with the ministry in view; and 6 have died; leaving only 13—less than one seventh of the whole, who from all causes put together, have failed by the way—a result in this case more favorable by far

than can reasonably be expected in the Society at large.

The Board have also made extensive inquiries respecting the *character* of the beneficiaries, and their general prospects of usefulness in the church. For this purpose they have held a confidential correspondence with most of the seminaries, colleges, and preparatory schools, at which our beneficiaries have pursued their studies, and the returns have been in all respects highly satisfactory. The opinion has been frequently and confidently expressed, that were the influence of the Education Society to terminate with the college course, the indirect influence on our literary institutions would be an ample remuneration.

MAINE BRANCH.

THE annual meeting of this Branch was noticed in the Journal for August, and an extract from the Report of the Directors was promised in this number. The entire Report is here inserted. A large part of it is of general interest, and appropriate to the present crisis, and is worthy of an attentive perusal.

Associated systematic efforts to aid indigent young men of piety and promise in their education for the Christian ministry, had been made in what is now the State of Maine, for several years before the formation of the American Education Society. The Maine Branch of that Society, which now holds its twenty-third anniversary, was organized in November, 1818. Among those who were most deeply interested in this movement, were the revered and beloved Appleton and Payson. During the twenty-three years of its existence the beneficiaries of this Branch have been 200. Of these, 16 have died before the completion of their preparatory studies. Some in consequence of ill health, or from other causes, relinquishing the design to enter the ministry, have engaged in secular employments. A few have been dismissed for want of continued satisfactory evidence either of Christian character, or of competent talents and scholarship. About 110 are supposed to have become preachers of the gospel. Of these, 30 have at this time the pastoral care of churches in Maine. Others are laboring in New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Ohio, Michigan, Illinois, Wisconsin, Iowa, and Georgia. One is a missionary of the cross at Constantinople; two have gone to the Oregon Territory; and two to the Sandwich Islands. Two or three others are expecting to labor among the heathen.

From 11 of the 48 beneficiaries reported at the last annual meeting no applications have been received during the year, and

6 others in the course of the year have ceased applying. Eleven new applicants have been received; 7 in the third stage of their education, 3 in the second, and one only in the first. The whole number now under our patronage is 42; 19 in the Theological Seminary; 18 in College, and 5 preparing for College.

The appropriations of the year have been about \$2,650.

The whole amount received by our treasurer, has been \$2,403 20, including a balance on hand at the beginning of the year of \$27 10. Donations and contributions, \$1,316 10. The notes of beneficiaries refunded, \$123; from the Parent Society, \$1,125 39. At the close of the last year of this Society, \$628 were due to beneficiaries. About the same sum is now due.

The Education Society has always had to encounter a larger amount of prejudice, than other benevolent enterprises, in which the Christian church is engaged. Many suspicions have been entertained respecting its operations, which a better acquaintance with facts would have removed. The complaint is often made, that it brings forward incompetent, unworthy men. Very possibly instances of this nature have occurred. The Directors rely upon the testimony of teachers, and examining committees—and they may have recommended some persons whose duty it was to serve God and their fellow men in some other calling. But to say this to a young man, whose heart is set upon preaching the gospel, is exceedingly trying. It is often, also, very difficult to decide. Several young men, respecting whose ability to do good their teachers were very doubtful, have proved eminently useful. A professor at Yale College, in Connecticut, where have been educated a large number of the beneficiaries of the American Education Society, has made very particular inquiries respecting them, and the result is as follows. "A greater portion of them have been selected to fill the offices of college professors and teachers, than of the rest of their classes. Of the three Institutions for the deaf and dumb in this country, two are under the direction of the beneficiaries of this Society. More than half of those, who have gone from Yale College upon Foreign Missions, have been of this class; and among the new settlements in our own country they are to be found every where. They have been settled, as pastors of churches in several of the most important places in the Northern, Middle, Western, and Southern States, and many would be surprised to learn, how much of the moral power of our country is now in their hands."

Another occasion of prejudice against this Society has been the apprehension, that in consequence of the aid afforded by it, young men while receiving their education, are saved from the wholesome necessity of per-

sonal effort and self-denial. But will 60 or 80 dollars a year pay all their expenses? On the contrary, they are obliged to practise rigid economy, and to put forth many an effort towards their own support.

Of late the idea has gone abroad, that endeavors to bring forward more ministers are injudicious, because already there are more than can find employment. Now it must be admitted that the frequent dismissal of ministers, and the excessive fastidiousness of some churches in respect to ministerial qualifications, the parsimoniousness of many destitute societies and the impoverishment of others, once both able and willing to sustain the ministration of the Gospel, as also the diminished resources of our Home Missionary Societies, have occasioned quite a number of valuable ministers to be for a season thrown out of employ. And yet the churches are far from being fully supplied. Even in New England, where there are 209 parishes without settled pastors, the present supply does not exceed the actual demand. In other parts of the country there remaineth yet much land to be possessed; and the laborers that can be found, if you estimate the number needed by the work to be done, are but few. When the supply is spoken of, as exceeding the demand, the extent of the demand is not computed according to the principles of the Gospel. What was the demand for the mission of Christ, and for that of the apostles? Did earnest petitions go up to Heaven for the gift of a Saviour, before one was provided? Were urgent applications made from heathen countries, or even from the cities and villages of Judea, for preachers of the Gospel, before the Lord Jesus raised up and sent forth the apostles? Did those who originated heathen missions in modern times, wait until heathen nations literally presented the request, 'Come over and help us?' When the American Board fitted out the first mission for the Sandwich Islands, was it *known* that the people of those Islands had cast away their idols, and were waiting for God's law? Were no preachers of the Gospel sent into the waste places of our own land, until churches were first formed and parishes organized, and funds provided for their support? Our Father in Heaven adapts his favors not to our *deserts* but to our *necessities*—not to our *erroneous impressions*, but to our *actual condition*. And his direction to us is, 'Be ye merciful, even as your Father in Heaven is merciful. Freely ye have received; freely give.' People do not heed the gospel the less, because they know not its value, but the *more*. Let them have it, they will learn its value. The Good Shepherd came down from heaven to earth to seek after the sheep that had gone astray. He did not wait, until they solicited his aid. He came in pursuit of them. He sent forth his apostles also, not because their services were de-

sired. It was the cry of the world's necessities, rather than of their prayers, which moved the heart of Infinite Love. And it is this, which must move the hearts of Christians. Men must be raised up to meet the wants of a world lying in wickedness and perishing for lack of knowledge. And if the wants of men are the Christian measure of demand, there is certainly no danger at present of furnishing too great a supply.

It may be said, however, that ministers must be supported. It is the ordinance of God that they who preach the Gospel, should live by the Gospel. To what purpose are men brought into the field that cannot be sustained?

Are we then to make our calculation upon the principle that the state of our country is always to continue, as for a few years past it has been? that there is to be no revival of business? no return of prosperity? that churches and parishes now embarrassed by debt, and enfeebled by poverty, are always to remain so? and that the treasuries of missionary societies are never again to be replenished with annually increasing supplies? Are we to believe that Christian liberality has attained its maximum? and that nothing more of zeal and of self-denial in doing good is to be expected, than has yet been shown? We are not willing to come to these conclusions. It is an animating fact that the receipts of the American Home Missionary Society, during its last year, exceeded those of the year preceding by \$7,000; and the receipts of the American Board during the first 9 months of its current year, than of the first 9 months of the year preceding, by nearly \$18,000. We would confidently hope that there will be an increase in our community, not only of pecuniary ability, but of the spirit of true benevolence, that Christians redeemed by the blood of the Lamb, will labor to look less at their own things and more at those things which are Jesus Christ's; and cheerfully to retrench in those expenditures, which they have been accustomed too liberally to lavish upon themselves, that they may do more for the cause of their Redeemer and the salvation of their fellow men.

Unquestionably it is much to be desired, that the funds of our Home Missionary Societies should be increased; most urgent is the need of their greater efficiency; so that they may not only afford all needed assistance to churches already established—but may send heralds of salvation into the wilderness to preach Christ where he has scarcely been named, and may give the ordinances of the Gospel to those, who as yet know not how to appreciate them. And who that has the heart of a Christian, or the spirit of a philanthropist, can cast his eye over the heathen, or the Mohammedan world, without longing for the wider and yet wider diffusion among the unevangel-

ized of the light of the Gospel? Shall we then abandon the Education Society, and give all that we can spare to the missionary cause? Shall it be said to the 810 beneficiaries of the American Education Society, and to hundreds of young men beside, who are ready, if the Lord has need of them to consecrate themselves to this service or the work of the ministry, 'Your services are not wanted—the supply of ministers is even now greater than the demand—endeavor to glorify God and do good to men in some other occupation?' Let such a course be pursued, the consequences will be most disastrous. After the ranks of the living ministry shall have been thinned by death, and the number of destitute churches, and of places utterly unsupplied with religious privileges, shall be greatly multiplied, and new doors of access to the heathen shall be opened, and the call for pastors and missionaries shall be constantly waxing louder and louder; then must the churches begin anew, by a course of training which must occupy many years, to provide for those necessities, which will need immediate relief.

Surely this is not the plan by which the command of the risen Saviour can best be fulfilled. He would have us pray now, and pray without ceasing, that laborers may be sent forth: and He would have us *act* in agreement with our prayers, until the whole work shall be done. Let not parents withhold the consecration of their sons to Christ; let not young men of piety and talents withhold the consecration of themselves—let not the churches withhold their offerings from the Education Society, in the belief that ministers enough, and more than enough, are already in the field. It is not so. Many thousands more are needed at this moment; and the need of them will be more and more deeply and extensively felt; and the cry will be heard from every quarter—not so much for *money* as for *men*—for more ministers at home, for more missionaries abroad. Were the number of beneficiaries increased fourfold, our own land would be wide enough for them all.

At present there is urgent need of an increase of funds. Already the number of beneficiaries in this State, and in the country at large, is diminished one third, and there is serious danger that the church and the world, will be deprived of the services of many gifted, pious young men, who might do valiantly for the truth, and be eminently successful in winning souls unto Christ, in consequence of the worldliness and parsimony of the professed followers of the Lord Jesus. There is need of more Christ-like compassion for the multitudes that are living and dying as sheep that have no shepherd. There is need of more enlarged views of human wants, and of the amplitude of that provision, which infinite love has made for the supply of them. There is

need of appreciating more justly the duties and privileges of those who have been brought into the kingdom of Christ at such a day as this, in such a country as this. May the churches of Maine have wisdom to discern the signs of the times; and may all be influenced by the noble ambition to do what they can, in the service of Christ, for the salvation of the world.

NEW HAMPSHIRE BRANCH.

THE Annual Meeting of the New Hampshire Branch of the American Education Society, was held at Francestown, in connection with the meeting of the General Association, August 25, 1841. Rev. Phineas Cook, of Lebanon, presided. After devotional exercises, the Report of the Directors was read and accepted. This Report may be found in another part of this number of the Journal. Addresses were then made by Rev. Joseph Emerson, General Agent of the American Education Society, for Massachusetts; Rev. Samuel Lee, of New Ipswich; and the Secretary of the Parent Society. Rev. Nathan Lord, D. D., is President of this Society; Rev. Charles B. Haddock, Secretary; Hon. Samuel Morril, Treasurer.

NORTH WESTERN BRANCH.

THE Annual Meeting of this Society, whose field of operations is the State of Vermont, was held at Woodstock, with the meeting of the General Convention, September 15, 1841. Hon. Charles Marsh, L.L. D., President of the Branch, in the Chair. The Reports of the Treasurer and of the Directors were read and accepted. We regret that we are unable to furnish an extract from the Report of the Directors. The meeting was addressed by the Secretary of the Parent Society, and by Rev. James Meacham, of New Haven. Hon. Charles Marsh, L.L. D., President; Rev. H. F. Leavitt, Secretary; Joseph Warner, Esq., Treasurer.

WINDSOR COUNTY AUXILIARY, VT.

THE Annual Meeting was held at Weathersfield Centre, on Thursday, Sept. 23, 1841. The meeting was addressed by Rev.

Samuel Delano, Secretary of the Vermont Domestic Missionary Society, and Rev. T. S. Hubbard. The following Resolution, supported by Rev. Mr. Hubbard, was adopted :

Resolved, That the American Education Society is an economical, effective and judicious method of doing good ; and is worthy of the hearty co-operation of every friend of benevolence.

MIDDLESEX SOUTH AUXILIARY, Ms.

THIS Auxiliary held its Anniversary at Sudbury, in connection with the Middlesex County Conference of Churches, on Tuesday, Oct. 19, 1841, Rev. Joshua Bates, D. D., in the Chair. Addresses were made by Rev. John Storrs, of Holliston ; Rev. David Brigham, of Framingham, and the Secretary of the American Education Society.

The following Resolutions, moved by Rev. Mr. Storrs, were adopted, as expressing the cordial sense of the meeting :

Resolved, That in the opinion of this Body, there is now a pressing necessity for the agency of some Institution to provide a pious, devoted, efficient and learned ministry, for the demands of the world.

Resolved, That we cherish a warm regard for the American Education Society, as our instrumentality for furnishing such a ministry ; and that we acknowledge our obligation to sustain it by our funds.

AUXILIARY EDUCATION SOCIETY OF NORFOLK COUNTY, Ms.

THE Norfolk Auxiliary Education Society held its Annual Meeting at Dorchester, in Rev. Dr. Codman's Church, June 9, 1841. The President, Nathaniel Miller, M. D., of Franklin, in the Chair.

The meeting was opened with prayer, by Rev. Dr. Burgess, of Dedham. The Annual Sermon was preached by Rev. Sewall Harding, of East Medway, from Matthew vi. 10 ; which has since been published. From the Treasurer's Report, it appeared that \$698 65 had been paid into the Treasury during the last year. It was also stated that a legacy of \$50, had been bequeathed to the Education Society by an individual in Rev. Dr. Ide's Society in Medway ; also \$100, by one of Rev. Mr. Harding's society.

The following persons were chosen as

Officers of the Society. Nathaniel Miller, M. D., President ; Ebenezer Alden, M. D., Rev. Ebenezer Burgess, D. D., Dea. Jonathan Newcomb, Vice Presidents ; Rev. Samuel W. Cozzens, Secretary ; Rev. John Codman, D. D., Treasurer ; Mr. Lewis Tucker, Auditor ; Gen. Nathaniel Guild, General Agent.

The next Annual Meeting is to be held in the Rev. Mr. Fisk's meeting house, in Wrentham, and Rev. Samuel W. Cozzens, of Milton, is appointed preacher for the occasion.

At the several meetings of Associations and County Conferences of Churches in Massachusetts, which have just been held, the claims of the Education Society have been presented by the Rev. Joseph Emerson, General Agent of the Society for Massachusetts, by the Secretary, and by the Pastors of the churches ; and very encouraging indications have been given of a continued interest in the prosperity of the cause. Resolutions, in some instances, introduced by members of the respective meetings, were passed with more than ordinary earnestness, giving assurance to the Society of such co-operation and support as in the present crisis may seem to be especially needed. If, in accordance with these gratifying expressions of confidence and regard, a prompt and liberal effort should be made by each of the churches, at the time of their next stated contribution to this object, to replenish the exhausted Treasury of the Society, an impulse will be given at the centre of our operations which will not fail to extend itself through all the Branches and Auxiliaries in other States. Let the friends of the cause in Massachusetts bear this in mind.

THE interests of religion are suffering deeply at present, in every department, through the loss of the spirit of prayer. There is not a single benevolent association that does not suffer from this cause ; and no one probably, more than our Education Societies. When the SPIRIT OF PRAYER prevails, there will be no deficiency of men or funds for the carrying forward of every benevolent enterprise ; when it ceases, no amount of effort will prevent alarming deficiencies of both.—*Boston Recorder*.

AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors was held at the Rooms, on the 13th of October, 1841. The applications from beneficiaries for the usual appropriations for the quarter were regularly before the Board, together with applications from twenty-one young men to be received to the patronage of the Society. It is our painful duty here to state that, for the first time since the Society went into operation, the Directors have been constrained to withhold from the beneficiaries looking to this Society for assistance, a quarterly appropriation. This has now been done. At an adjourned meeting of the Board of Directors, held at the Rooms of the Society, on the 29th of September, for the special purpose of considering the question whether it would be practicable for the Board to continue its regular disbursements through the year, after prayerful and anxious deliberation, the following vote was passed.

"*Resolved*, That, in the present state of the funds of the Society, the Board will be unable to make any appropriation to beneficiaries for the quarter next ensuing."

An exceeding reluctance on the part of the Directors to come to any such measure of curtailment has hitherto induced them to continue from year to year making the quarterly appropriations regularly; although it was found impossible to do this without annually incurring a considerable amount of debt. In this way the aggregate of the debt has been increasing, until the Board, having been so long disappointed in their hopes of relief, are brought to feel that it would be both hazardous and unjustifiable for them to permit the Society to become any more deeply involved. It was clearly ascertained at the time of the meeting of the Directors, on the 29th of September, that such a result could not be avoided in the issues of the present year, unless one quarterly appropriation were entirely withheld. The one now accruing has been selected rather than either of the two subsequent ones, as being that which the greatest number of beneficiaries probably can spare with less inconvenience, than they could spare any other in the year; since

numbers of them will be employed in teaching during a part of the winter. There is already evidence enough, however, that many will find even in this temporary privation, in the circumstances in which they are placed, a serious discouragement to their efforts.

It is a peculiar disadvantage to this Society, and a hindrance in various ways to the great cause which it is endeavoring to promote, that the Board should be unable to distribute with *promptness* and *regularity* the limited measure of aid which has been pledged to the beneficiaries. So deeply impressed with this truth have the Board become, that, if there should continue to be a deficiency in the annual receipts of the treasury, they will deem it requisite to decline the reception of new applications for assistance, until their disbursements shall no longer be liable, as at present, to exceed the annual income of the Society. The Society is but the instrument of the churches in the work of raising up a pious and learned ministry; and we can do no more than to apply the means which the churches may see fit to appropriate, through this channel, to this sacred object. The Board may not construe their own responsibility to extend beyond the measure of liberality manifested by the friends of the Redeemer in the support of this cause.

Shall this cause, then, be sustained? Or shall it be left to languish and decline? We make the appeal to many to whom the interests of the Redeemer's kingdom are most dear. We ask that it may be answered prayerfully, and in an enlightened consideration of those precious interests, as connected with the prosperity of this Society. Let the response be made in some substantial form; and let it not be long delayed.

WESTERN AMERICAN EDUCATION SOCIETY.

A COMMUNICATION which had been received from the Executive Committee of the Western Education Society, was laid before the Board of Directors, at their Quarterly Meeting, strongly urging the necessity, in the present circumstances of the churches at the West, that assistance should be obtained from New England, to enable

that Society to carry its beneficiaries through with their course of preparation for the ministry, and to hold out sufficient encouragement to others, in whose hearts the same purpose may be formed, to prevent them from abandoning it through pecuniary want. Whereupon the following Resolutions were passed :

1. *Resolved*, That this Board are fully impressed with the conviction that the great interests of the church of Christ in the Mississippi Valley, render it highly important that the means of a thorough classical and theological education should be enjoyed by all such pious young men on that ground as are led by a sense of Christian duty to offer themselves for the work of the Gospel ministry, and as are, in the judgment of Christian discretion after a suitable trial, considered as qualified for the undertaking.

2. *Resolved*, That should this Board have the means, after meeting the wants of the beneficiaries more directly depending on the Treasury of the Parent Society and its Branches, they will appropriate an equal amount, for two years, to that which was granted last year, viz : One Thousand Dollars annually, as a donation to the funds of the Western American Education Society.

Voted, That the communication of the Executive Committee of the Western American Education Society, in connection with the foregoing Resolutions, be published in the Quarterly Journal.

The following is the document referred to in these Resolutions. Let the reader say, after the perusal, whether the American Education Society ought not to be immediately enabled to answer this appeal from the West, by extending to our sister Institution there the needed encouragement and relief.

An earnest appeal has also been received from the Directors of the Western Reserve Branch of the American Education Society, which has its centre of operations at Hudson, Ohio.

Cincinnati, July 21st, 1841.

DEAR BROTHER,—Permit us to address you, and through you the friends of Christ in your vicinity, in behalf of the young men who are preparing for the ministry in the Colleges and Theological Seminaries of the West. In so doing, it is not necessary we should repeat what has been often said respecting the present and prospective moral character of this great Western world, and the moral power it is destined to wield. With the facts on these subjects you are familiar. They remain essentially unchanged. This valley is as large as it ever

was ; it will sustain as large a population as its most enthusiastic friends have ever said it would. The globe furnishes not its like besides. Its half million of uneducated children are still unable to read. Hundreds of churches are yet destitute of the preached gospel, and thousands of fields, new and old, in which no churches have been formed—still lie waste. The tide of Catholic immigration is not checked, and infidelity is every where as bold and confident as ever.

On all our rivers and great thoroughfares, intemperance and licentiousness still triumph, and there is no Sabbath and no God.

Yet much has been accomplished here for the cause of Christ. The preparatory work is well done. The foundations of many generations are well laid. Churches are established ; organized and more vigorous action is beginning to be had among the ministers and churches in our connection ; Colleges and Theological Seminaries are founded, and, what is better, these institutions have awakened an interest on the subject of education, like that which has long existed in the older States, so that considerable numbers of young men of talent and piety are turning their attention to the ministry. This we regard as one of the most hopeful signs of the times. Of all things we most need *men*, able, devoted ministers of the gospel.

This spirit, therefore, among the young men of our churches, must be sustained and increased ; *first*, because we have no hope that the requisite number of men can be obtained from the older States. We rejoice when an able and holy man, from the East, devotes himself to the cause of Christ, in this valley—and we would gladly make an appeal, if we could, which should summon hundreds of such men, every year, to our help. The *truth*, apprehended as it lies before our minds, we think, would do it. But where we need a hundred, we obtain not more than eight or ten, scarce enough to fill the places of the dead. Of this we do not complain. No country was ever supplied with a ministry from abroad. Nor is it desirable, if it were possible. The ministry should belong to the people and to the soil. Therefore, we add *secondly*—that the men we have, are the men we need. Few know, and fewer are prepared to meet, the privations and trials to which the ministry of the West must be subjected for many years to come. Many of the churches are very feeble, and yet are established in settlements of too much importance to be neglected. New ground, too, must be broken, and the establishment of churches keep pace with the advancing population. For such fields, the sons of the West are best fitted. They have as much talent and piety as those of the East. They are familiar with all the habits of the people, and all the hiding places of the enemy. They are willing, for

Christ's sake, to live on small salaries, and with few comforts, and to go where nobody else will go. These are the men we need. We must have a *native ministry*. We can have. They stand ready—many have begun their preparation.

But, *in order* to sustain the spirit that is bringing them forward to the ministry—*first, they must be aided*. They are the sons of the poor. Most of them have nothing but their own hands, and their unconquerable energy to bear them through. The Education Society has encouraged them to commence their studies, and has done much to awaken the spirit of which we speak. It is indispensable to the West that its agency be continued and its efficiency increased. It is the hope of the churches. It is doing for the West what it has done for New England in years past. This Society must be enabled to say to those who have begun—'go on,' and to those who have not, 'come on.' The number of its beneficiaries can be and ought to be greatly increased. *Secondly, These men must be aided now*. For the last two years, the Western Education Society has been able to pay but half appropriations, and those not regularly. Their beneficiaries have borne the trial nobly—reducing themselves to the bare necessities of life—hoping for better days—unwilling to relinquish their studies, if they could avoid doing so—they have lived on faith and hope till they can live so no longer. They will necessarily seek other employments, unless they can have speedy assurance of regular and efficient aid. If they are permitted to do so, no others will undertake the work; the tide which is now setting in upon us will flow back, and all we have gained will be lost. Shall we thus be driven back to do over again the elementary work?

Thirdly, If aided efficiently, they must be aided from ABROAD. The time was when the Western Am. Ed. Society could and did raise more money than could be appropriated here, and it was sent to aid the sons of New England. But now the case is reversed; we have more men than can be supported by our churches. The number of beneficiaries is enlarged, while the means of the Society are diminished. The pecuniary embarrassments of the country press with still increasing weight upon the western churches. And besides, a very large number of them that were feeble before, are made more so by recent division. So that the effort to collect funds among them is hopeless. Three or four years of ordinary prosperity will be requisite to render the Western churches as well able to sustain their benevolent institutions as they were three years ago. The Western Education Society will not be able then, at most, to do more for a year to come, than for two years past, and that is not enough to prevent many of her beneficiaries from

being obliged to leave their studies. We are compelled, then, to come, in behalf of these young men, before our brethren of the older States, and put to them the question, "Shall we say to these candidates for the ministry, 'We can sustain you no longer,' and through them, to the noble spirited, but poor young men, who are expecting soon to commence their studies, 'Stay at home, we can give you no aid?' Must the hopes of the Western churches be thus suddenly blasted? Can the East afford that the West should suffer such a loss?" In years past, the churches of the East have considered the cause of the great valley their own. They have understood that the perpetuity of their own choicest privileges is involved in its moral character, and they have nobly aided in sustaining the gospel here. That help was never needed more than at this moment. To recede from our present advanced position, is to consent to be conquered—and recede we must, if speedy and efficient aid be not afforded us from abroad. To you, then, we make our appeal—and to you and to the great Head of the Church we commend our cause.

Our embarrassments are now very much increased by the fact that we have no agent here for the Western Education Society; and after repeated attempts, we are still unable to obtain one. Our object in addressing this letter, is two-fold. 1. To entreat you, if possible, to find us a suitable man for an agent; and send him on to us immediately. 2. To ask you to lay our case before the churches of the East, and request them to help us.

I have full confidence, from my personal acquaintance with you, that you will feel a deep interest in this matter, and the *mode* of rendering assistance I cheerfully leave to your discretion; but pray let the help be *speedy* and *ample*. Very sincerely, your friend,

C. E. STOWE.

In behalf of Committee of Western Am. Ed. Soc.

REV. S. H. RIDDEL.

RULE CHANGED.

THE expediency of modifying the Rule of the Society in relation to the reception of new applicants, so as to require on their part a longer time of trial as church members, and as classical students, previous to their being recommended to the patronage of the Society, was under consideration at the two last meetings of the Directors; and at the recent quarterly meeting the following vote was unanimously passed:

Voted, That, instead of six months, as hitherto required, in Rule I. Chapter V. of the Rules of the Society, relating to Beneficiaries, *one year* be required hereafter;

and that the aforesaid Rule be altered accordingly.

Persons intending to make application for assistance through any of the Examining Committees of the American Education Society, will henceforth be required to furnish testimonials in accordance with the above regulation, viz: testimonials certifying that they have been members of the Church of Christ for one year; and that they have been engaged in the study of the Latin, or of the Latin and Greek languages, for an equal term of time.

APPOINTMENT.

THE REV. ANSEL NASH, of Vernon, Ct. has been appointed General Agent of the American Education Society for the States of Vermont, New Hampshire and Maine, and has accepted the appointment. Rev. Mr. Nash is known to the ministers and churches of New England, as having once labored for several years with much efficiency and success as an Agent of this Society. An urgent call to settle in the pastoral charge, connected with other providential circumstances, induced him, two years ago, to resign his agency. He has again entered into the service of the Society, and from his former experience, and his extensive acquaintance with the friends of the cause, will possess many advantages for a judicious and successful discharge of its important duties.

REPORT OF REV. MR. NASH.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—Contrary to all my expectation and my seeking, I find myself again occupied with the laborious and responsible work of an agent. Truly the Lord has led me in a way that I knew not. As one quarter of a year has now expired since I resumed this course of life, it may not be unsuitable for me to give some account of the experience which I have had, and the observations which I have made, during this period. My time has been spent in the counties of Hartford and Tolland in the State of Connecticut, and in the State of Vermont, on the west side of the Green Mountains. After some statements which I had heard respecting the Education Society, I have been rather agreeably disappointed to find it retaining so strong a

hold on the sympathies and the confidence of an enlightened Christian community. The opinion that this Institution has accomplished the end for which it was organized, and that there is little if any further need of its operations, I have found to be regarded by the most intelligent as wholly without foundation. On slight observation, it is at once apparent, that the surplus of ministers, of which so much has been said in some quarters, exists far more in imagination and appearance, than in reality. To the well informed it is perfectly obvious, that except in some very limited portions of the country, we are very far from being supplied with competent Christian instructors. To all such it is well known, that for a long time the increase of our population has been and that it is still fast outstripping the supply of Christian pastors and teachers. The most that can be said, with even the show of truth on this subject, is that there needs to be in the land a more equal distribution of the persons among us who are qualified for the sacred office. In this opinion there is a perfect concurrence on the part of all whose judgment is entitled to respect. I have no recollection of an individual of this description disposed to call its truth in question.

By persons most actively employed in efforts for the enlargement of Zion, I have heard it asserted at every turn, that there is need of every instrumentality in full operation to increase the number of pious well instructed ministers of the gospel; and further, that viewing things in prospect, there never was greater need of this than at present. The prediction is often uttered, that for the church to suspend or even to relax its efforts for this end, must at no distant day be attended by the most disastrous consequences. It is believed that the standard of Christian liberality is gradually rising in our community; that hence the time is not far distant when more will be given than at present among us for the advancement of the Redeemer's cause. We know full well that even Christians as a body have as yet hardly begun to make sacrifices for Christ. We confidently anticipate that ere long they will feel as they have never felt, that all which they possess belongs to the Saviour, and that they are only stewards of his bounty. When this shall be, we doubt not that where tens and hundreds are now given for the advancement of his kingdom, hundreds and thousands will be cast into his treasury. But every intelligent Christian is well aware that all this will be of little avail in the absence of competent religious teachers. It is established on the testimony of Jehovah himself, that men cannot believe on Him of whom they have not heard; that faith comes by hearing. Hence it is felt by more than a few, the best qualified to judge, that the comparatively slow increase of educated

pious ministers in the country ought to awaken the utmost solicitude in all the friends of Zion. Hence also it is often asserted that we have never seen the time when there was greater need of bringing all the means which we possess for acting in this cause into full and vigorous operation. It is obvious that our Education societies cannot be suffered to languish from the false impression that they are no longer needed, or indeed from any other cause, without the most disastrous results. But I have often heard it asserted with much emphasis, *this thing must not be. The church can by no means afford to lay aside or to neglect this instrumentality so plainly fundamental to all other means of spiritual good.* It is felt that to discourage and hinder Education societies in their work will be to discourage and hinder, in the same degree, parents from educating their sons, and young men from educating themselves for the ministry. But if this thing is suffered to be done, ten years will not elapse before we shall not only be without men to employ in the missionary service at home and abroad, but even those parts of the country where there is now supposed to be a surfeit of spiritual teachers will be unable to furnish their vacant congregations with pastors, and will experience a famine of hearing the words of the Lord. I have been cheered with the belief, that there is a measure of increased sensibility and concern on this subject. Sure I am, to say no more, that the public mind is capable of being impressed by a statement of facts in relation to it in a degree of which I was not aware. To what shall we ascribe it that so strong a current has been setting against the Education cause—and that too in some quarters where we ought to expect better things? Has it been from ignorance or prejudice, or the selfishness and worldliness incident to a depraved heart? It may be less important and less interesting to answer these inquiries, than to know that the strength of this current is abated. If it is not met already by an opposite current, plainly its surges do not run so high as even a few months ago. I cannot doubt that a judicious and efficient course on the part of those who collect and who disburse the funds of the American Education Society, is all which is requisite, that it may, in due time, have that rank in public estimation among kindred institutions to which it is so fully entitled.

In order to this I have been led to consider two things as of particular importance. First, that there be all possible discrimination and vigilance in the selection and the supervision of the young men who enjoy the confidence and the patronage of the Institution. Second, that the Spirit of God be poured out on the community, and an increased number of young men be made the subjects of renewing grace. This may

be less within the scope of human agency than the particular before named. Still we can by no means doubt that He who has the residue of the Spirit will be sought unto by his people to do it for them. It is surely a painful and an alarming fact, that unless the Holy Ghost descend in his renewing influences on the community, we shall be hardly able much longer to find any considerable number of young men amongst us of suitable character to be educated for the Christian ministry. It cannot be too strongly felt, that the thing which does now, more than every thing else, threaten disaster and defeat to all our benevolent enterprises and institutions, is the absence of that divine power and grace, without which all human means and efforts are unavailing. Unless converts to righteousness are soon multiplied among our young men, where shall the means be found of that future supply of men to preach the unsearchable riches of Christ, which is so needful to our own country and to the world?

Chittenden Co. Vt., Oct. 14, 1841.

From the Boston Recorder.

ANOTHER MACEDONIAN CRY.

"Who will come over and help us?"

WE have received an interesting letter from REV. ARTEMAS BULLARD, Pastor of the First Presbyterian Church in St. Louis, Mo. in reply to some inquiries addressed to him some time since, accompanied by papers containing some discussions on the subject of "unemployed ministers." We give below the substance of his letter, which we think must be read with deep interest, both by ministers and members of churches in New-England. He says, "I have no hesitation in saying that Missouri, Illinois, and Indiana, are wofully destitute of ministers; and that *very* many churches must have supplies from New-England and New-York, or the country and the church will suffer irreparable loss. In these States, there are not a few churches and congregations that would support ministers in full, if ministers could be obtained. There are many others, which would pay half or two-thirds of a minister's support, for one or two years, and then be prepared to give him a full support. There are many other places where the Home Mission Society ought to do most that is done for a man's support for the first one or two years. After that, the people would fully support him. I fully believe that no class of ministers in the West are now more useful or popular than those who come here from New-England. Indeed, I am sure there is *no class so much so.* There are many persons who are jealous of them, and in some places they will for a time meet with opposition. But, it is the same with all

other ministers, from all parts of the land and world.

There are very many places where new churches should be organized, and that speedily—places that will soon be very important. They must have preachers soon, or some of New-England's best sons there, will forget the religion of their fathers, and be lost to themselves, their country, and the cause of Christ. There are places where a man could pay his debts as soon, or sooner than in New-England. But they are few. I think coming West, in a temporal point of view, a sacrifice.

There are places where a minister could be supported by several churches in a circuit. We need more such men. But the main effort should be to furnish each church with a minister as soon as possible. Till that can be done, some should labor on a circuit. In many places, the people would support a man, if he would teach and preach at the same time. I have often been requested to supply such men in Missouri. But, I do not think this ought to be done. Ministers are too much in demand. *The churches in the United States ought to see every man sustained in the work, who is ready for it and fit for it.*

* * * * *

Some in our country must be ruined, if men are not willing to endure the same that foreign missionaries do. But the time is short, and souls are precious. If New-England does not furnish us hundreds of ministers, millions in the West must be lost. The Education and Home Mission Societies must double their efforts, or the harvest will perish."

The information contained in this letter is just such as the ministers and churches in New England need; and we see not how the call can be disregarded. Men who have entered the ministry with right views and feelings, will certainly stand ready to go wherever the Lord calls them, without regard to the hardships and trials which they may encounter, or the sacrifice of personal feelings and partialities for particular modes and customs which may be required of them; and the churches are bound, by their covenant vows, to sustain them, even though the effort should reduce them to poverty; for we are required to follow the self-sacrificing example of our Lord, even so far, if need be, as "to lay down our lives for the brethren."

From the N. Y. Evangelist.

DESTITUTION OF THE WEST.

THE destitution of the West has been dwelt upon by multitudes, many of whom received their information very indirectly. I shall speak only about those things concerning which I have had every opportunity to be well informed.

The destitution is indeed great. Thousands of immortal souls are perishing, because there is no one to break unto them the bread of life. The different denominations are doing something to roll back the current of vice and iniquity that threatens to bury everything that opposes its progress, yet, after all which each evangelical denomination has done, or can do with its present number of ministers, the desolation gains upon us. Multitudes of churches in Ohio, Indiana, Illinois, Missouri, Iowa, and Michigan, that are able and willing to support the gospel, are vacant because they cannot obtain a supply.

Five hundred self-denying, talented, active young men might be settled in the places I have named this fall, if they were on the ground; that this is the fact, I know from my own observation. In view of this alarming destitution, let me ask how many of those who this year complete their theological studies, are making arrangements to go and occupy these important fields of labor?

Will three hundred go? Will two hundred go? Will one hundred go? Will fifty go? Will twenty go? Let the answer come from the Theological Seminaries.

Let Union, let Andover, let New Haven, let Auburn answer.

I happen to know something about this matter as respects two of the Institutions named, and I do not know that *a single member* of the last senior class in one of them will go to the West to settle. *One* expects to go from the present senior class in the other; now, supposing that the other two send an equal number, in the name of these perishing thousands, where shall the men so much needed come from? Where are we to look for a supply, if not to Andover, to New York, to New Haven, and to Auburn?

J. B.

From the Charleston Observer.

WHY SHOULD SPECIAL PRAYER BE OFFERED FOR AN INCREASE OF LABORERS IN THE VINEYARD OF CHRIST?

1. Because the harvest is plenteous, and the laborers are few. Many organized congregations are destitute of the stated administration of the word and ordinances. Large tracts of territory densely peopled in our land, are but very partially supplied with the ministrations of the Gospel. And from heathen countries the repeated, urgent, importunate cry, is heard: send those who will aid us in breaking to the perishing multitudes the bread of life—send quickly, and send many, for the harvest is ripe for the sickle.

2. Because it is the very object for which our Lord Jesus directed special prayer to

be offered. The circumstances being similar, the church will be guilty of neglecting his particular injunctions if she fails to do it. And the sin of omission, no less than the sin of commission, incurs his frown.

3. Because compliance with his direction in this respect is a test of discipleship—under the general rule, “if ye love me keep my commandments.” The love of Christ should therefore constrain us to obey him.

4. Because the ministry is the gift of God—“No man taketh upon himself this honor, but he that is called, as was Aaron.” His special gifts to his church should, therefore, be the subject of her special regard.

5. Because the hearts of all men are in his hands, and he can bring thousands and tens of thousands who are standing in the market places all the day idle, into his vineyard, and find them ample employment.

6. Because the ministry is the chief instrumentality which God has appointed for the conversion of sinners and for the edification of the church. It is but reasonable, therefore, that we should offer special prayer for large accessions to the number to whom this work is committed.

7. Because God will be inquired after by the house of Israel for those very blessings which he has it in his heart to bestow.

8. Because there is no reason to anticipate the promised glory of the church, until the multitudes are greatly increased who shall publish the salvation of the Gospel—and no reason to anticipate this increase, but in answer to the prayers of his people.

9. Because these gifts are more highly valued when they are bestowed in answer to prayer.

10. Because ministers, like other men, are mortal. And the congregation that has a pastor to-day, may be vacant to-morrow. If, therefore, there be not an increase of laborers, it may be very difficult to obtain a supply.

11. Because to pray for an increase of laborers, is to pray for the best interests, temporal and eternal, of a dying world.

CANDIDATES FOR THE MINISTRY.

IN the College at Athens, Geo., there have been several revivals—one of a recent date, which resulted in an accession to the church of a number of the students. But we could not ascertain how many of these have resolved to devote their lives to the ministry of reconciliation. Among the pious young men who have been educated in this Institution—and perhaps the same may be said of all our southern colleges—very few have felt themselves called to spend and be spent in the service of Christ. Some have engaged in the study of law—others have chosen the profession of medicine. Secular pursuits, of one kind or another, have engrossed the attention of almost

all, toward whom the expectation of the church had once fondly turned, as her future heralds. They had professedly turned their feet to the testimonies of the Lord. They had consecrated themselves to his service in a public manner. They had given external evidence that they were not ashamed of the Gospel of Christ: and yet when the question of personal duty came before them, they have almost all unhesitatingly thrust the ministry aside, and entered with ardor upon other pursuits—making, in some instances, shipwreck of their faith—and in others, leaving it doubtful to themselves and to others whether they had ever been called into the kingdom of Christ.

The reason why so few of our pious educated young men seek the ministry, arises in part from the manner in which they have been trained, and in part from the state of public opinion which they must necessarily encounter. Very few pious fathers and mothers are in the habit of consecrating their sons from their infancy to this work. They do not make it the burden of their desires and their prayers that God may be honored by them in the Gospel of his Son. They do not educate them with a reference to this work; and even after they have become hopefully pious they select for them some other pursuit; and rather discourage than encourage them to engage in the ministry, when the question of personal duty is before their minds.

The example of others also tends to divert their thoughts from the subject. They see at once that the ministry is not the high road to honor, to emolument, or to ease. It is a self-denying and laborious work—offering in the prospect little else than poverty and trial, and often actual want of the comforts and necessities of life—and they shrink from voluntarily encountering such trials, and from looking for their support to the miserable pittance which the churches usually bestow upon their ministers, and bestow it not freely, but as though it were wrung from them in payment for that for which they receive no equivalent.

But still such reasons as these are not sufficient. The Head of the Church has issued his command and given his promise. And as the life of a man does not consist in the abundance of the things which he possesses, the command should be obeyed and the promise believed. Stronger motives than mere worldly considerations invest the ministerial office—to win souls to Christ—to cover a multitude of sins—to save from death the guilty and the perishing—and to promote the glory of God and the good of man. It is an employment which angels might covet, and which many more would seek had they a proper view of the recompense of reward which will be bestowed upon all those who are faithful unto death.

The subject of personal duty is not, we fear, sufficiently urged upon the consideration of pious young men. The difficulties in the way are not met as they should be. What they themselves owe to the Gospel is not brought before their minds with sufficient distinctness; nor what they should do, as an imperfect but grateful return for the inestimable favor of God in bringing them from darkness to light. The ministry do not press this subject as they should, with line upon line and precept upon precept. Nor is it made the burden of their prayers, as directed by the precept of the Saviour, who said, "Pray ye to the Lord of the harvest." But we have yet to learn that any one having a proper sense of the responsibilities of the ministerial office, and spending his life in preaching the Gospel, ever regretted on his dying bed that he had not chosen some worldly avocation, instead of the self-denying work to which he had devoted his time and his talents.—*Charleston Observer.*

From the Philadelphia Christian Observer.

FIELDS TO BE OCCUPIED.

THE following extracts are transferred to our columns from the Appendix to the Annual Report of the Philadelphia Home Missionary Society, just published. They show that more ministers are wanted in Pennsylvania and the adjoining States, as well as for wide fields at the South and West.

The Rev. I. W. K. Handy, of Berlin, Md., writing to obtain a missionary to labor in the southern portion of the State of Delaware, says,—

"My own riding, simply to meet appointments, is about 110 miles every four weeks. Brother Mustard (settled at Lewes, Del.) has to do, perhaps, very little less. Our usefulness is so impaired, by being compelled to travel over these extensive circuits, that we scarcely have any encouragement to preach. It is not so much the fatigue of riding that troubles us, as the meagre prospect of doing good after we have reached our congregations. We can be with them once only in four weeks; and, if the weather is bad, once in *eight* weeks; and then seldom longer than the Sabbath. We have mourned over this state of things for a long time, and have been endeavoring in various ways to make our condition better. We have at length devised a plan, which, if you will help us accomplish, will, with the blessing of God, effect all that we desire. *Blackwater, Laurel, and Indian river*, (churches,) are comparatively near each other, and would form a pleasant union. With an active man as their pastor, these churches could soon support a minister by themselves. What we desire is, that the Missionary Society should render them assistance. It is exceedingly

important that something should be done for us. Please present our cause to the Board, and you will confer a favor, not only upon the churches particularly specified, but upon the cause of religion in general."

Rev. P. Chamberlain, of Waterford, Erie county, Pa., a member of the Board of the Erie Agency of the P. H. M. Society, under date of March 18, 1841, writes,—

"Centreville, Troy, and Randolph, need a minister immediately. A section of country in Warren county, extending a number of miles along Broken-straw creek, is urgent for a minister. One gentleman, though not a professor of religion, will give 100 dollars a-year to support a Presbyterian minister. Gravel-run and Washington are still vacant, and I shall probably be under the necessity of resigning my pastoral charge. I have been unable to preach for some weeks.

"Here, then, are *six places* where ministers are needed, and where the people are willing, to the extent of their means, to support them. Besides these, we should have *two* itinerant missionaries in the bounds of our Presbytery, in our little churches already organized, and to organize others in destitute places. Measures are in progress, for exhibiting in detail the condition of the field of our agency. From the statement made, you see there is a deplorable destitution. A close examination will show it in a worse light. *Do what you can for us.*"

Letters have been received from several esteemed correspondents, in different parts of the State of Pennsylvania, on the subject, noticed by Mr. Chamberlain, which present the destitution in regard to *extent at least* as much greater than had been anticipated. We have not room, however, for further extracts, except this short one from a pastor in Mercer co., Pa., who, under date of April 24, 1841, says,—

"We stand in great need of missionaries: more than one-half of the population are destitute of the *stated* preaching of the Word."

The population is 33,867, Ministers, of all denominations, 19.

GEM FOR THE CHRISTIAN.

In this life Christians must not only expect to *do* God's will, but also to *suffer* it: and the latter is often more difficult than the former. *Vincitur qui patitur.* To be spoken of wrongfully and not retaliate, to endure much affliction "in mind, body, and estate," and still to preserve our integrity is what very few attain. But it is by affliction very often that Christians are tried and purified, as gold in the furnace, and thereby prepared for heaven, where, in the language of the prophet, "all tears are wiped away from all eyes."

COLLEGIATE RECORD, 1841.

We have collected the following items of information respecting the recent Commencements at various Colleges.

Name.	No. who received the degree of B. A.	M. A.	Hon. M. A.	Name.	No. who received the degree of B. A.	M. A.	Hon. M. A.
Waterville,	11	8		Univ. of New York,	15		
Bowdoin,	35	16		Union,	80	36	7
Dartmouth,	78	8		Hamilton,	15	11	
Univ. of Vermont,	22	7	3	Geneva,	7	2	3
Middlebury,	6	16	4	Rutgers,	20		
Williams,	32	10	4	Coll. of New Jersey,	59	36	1
Amherst,	32	10	3	West. Reserve, Ohio,	10		2
Harvard Univ.	44			Marietta, Ohio,	9	3	
Brown Univ.	31	15	5	Centre College, Ky.	13	17	
Washington, Ct.	16		3	Univ. of Pennsylvania,	11	6	2
Wesleyan Univ., Ct.	31	17	2	Georgetown, D. C.	4		3
Yale,	78		2	Columbia Coll. D. C.	7	10	4
Columbia,	31	4		Athens, Ga.	16	14	

The Honorary degree of D. D. was conferred by the

University of Vermont, upon	Rev. Benj. Labaree, Pres. Middlebury College.
Middlebury College,	Rev. E. W. Gilbert, Pres. Newark Coll. Del.
Harvard University,	Rev. Thos. W. Jenkyn, of London.
Brown University,	Rev. Calvin Hitchcock, of Randolph, Ms.
Washington College, Ct.	Rev. Mark Hopkins, Pres. Williams Coll.
Wesleyan University, Ct.	Rev. Barnas Sears, Pres. of Newton Theol. Inst.
Union College,	Rev. James Thompson, of Barre.
Hamilton College,	Rev. Alexis Caswell, Prof. in Brown Univ.
Geneva College,	Rev. Cyrus Mason, Prof. in N. Y. University.
College of New Jersey,	Rev. Alfred Lee, Bishop elect of Delaware.
Marietta College,	Rev. Matthew H. Simpson, Pres. Asbury Univ. Ia.
Dickinson College,	Rev. Charles White, Pres. Wabash College, Ia.
Athens College, Ga.	Rev. Erastus D. McMasters, Pres. Hanover Coll. Ia.
University of N. Y. City,	Rev. Noah Levings, Albany.
Centre College, Ky.	Rev. David Moore, Staten Island.
University of Pennsylvania,	Rev. John Proudfit, Prof. in Rutgers Coll.
Washington College, Pa.	Rev. Jared B. Waterbury, Hudson, N. Y.
	Rev. John C. Lord, Buffalo, N. Y.
	Rev. Ichabod S. Spencer, Brooklyn, N. Y.
	Rev. Alfred Lee, Bishop elect of Delaware.
	Rev. John Brown, of Newburgh.
	Rev. Robert S. Candish, Edinburg.
	Rev. Edward Beecher, Pres. Illinois Coll.
	Rev. John M. Krebs, New York City.
	Rev. Nathan Hoyt, Athens.
	Rev. Stephen Elliott, Bishop of Prot. Epis. Ch. in Ga.
	Rev. James Legge, Pres. Anglo-Chinese Coll. India.
	Rev. Elijah C. Bridgeman, Am. Mission, China.
	Rev. R. Davidson, Pres. Transylvania Univ.
	Rev. Thomas Hartwell Horne, B. D. England.
	Rev. John C. Clay, Philadelphia, Pa.
	Rev. George Duffield, Detroit, Mich.
	Rev. J. N. C. Grier, Forks of Brandywine, Pa.

The Honorary degree of LL. D. was conferred by

Dartmouth College, upon	Jared Sparks, Prof. in Harvard University.
Middlebury College,	Frederick Hall, Prof. Columbian Coll. Washington, D. C.
Amherst College,	Hon. Samuel Nelson, Chief Justice of New York.
	His Excellency John Tyler, Pres. of the United States.

Harvard University,

Yale College,

Union College,

Geneva College,

Rutgers College,

College of New Jersey,

Hon. James Savage, Boston.

Hon. Francis C. Gray, Boston.

Hon. F. X. Martin, Chief Justice of Louisiana.

Hon. Samuel S. Wilde, Judge Mass. Sup. Court.

Hon. Augustus B. Longstreet, Pres. Emory Coll. Ga.

Hon. David B. Douglas, Kenyon College, Ohio.

George Bancroft, Esq. Boston.

Hon. Samuel Jones, Chief Justice Sup. Ct. N. York City.

Hon. A. B. Hasbrouck, Pres. Rutgers College.

Charles Lyell, F. R. S. England.

Ralph Barnes Grindrod, England.

Hon. David B. Douglas, Pres. of Kenyon College.

Hon. Theodore Frelinghuysen, Chancellor N. Y. Univ.

Hon. Joseph C. Hornblower, Chief Justice of N. Jersey.

Hon. David L. Swain, Pres. Univ. of North Carolina.

SUMMARY.

Colleges, 27; B. A. 713; M. A. 246; Hon. M. A. 48; D. D. 33; LL. D. 19.

FUNDS.

Receipts of the American Education Society, for the October Quarter, 1841.

INCOME FROM FUNDS	351 00
LOANS REFUNDED	2,170 85

LEGACIES.

Teusbury, Miss Sarah F. Rogers, by Mr. Wm. Rogers, Ex.	10 00
Westfield, Miss Freelope Collins, in part, by Jona. Taylor, Esq. Ex., for the P. Fund	800 00
Worthington, Rev. Jona. L. Pomeroy, in pt. by Hon. Lewis Strong, Ad. de bonis non	250 00—1,060 00

AUXILIARY SOCIETIES.

BERKSHIRE COUNTY.

Great Barrington, Collection	22 00
Lee, do.	34 22
Lenox, do.	13 03
Peru, do.	5 60
Pittsfield, Cont. in Cong. Ch.	60 00
Ladies' Aux. Ed. Soc.	20 00—80 00
Richmond, Miss Jerusha Lord Perry, to const. Mr. Albertus Perry a L. M. of Co. Soc.	10 00
Sheffield, For 1840, 26 54; for 1841, 49 31	75 85
Stockbridge, Collection	10 00—252 70

ESSEX COUNTY SOUTH.

[Hon. David Choate, Essex, Tr.]

Beverly, Society of Rev. Mr. Bushnell	18 38
Rockport, Soc. of Rev. Wakefield Gale, by Mr. J. R. Gott	30 00—48 38

FRANKLIN COUNTY.

[Mr. Samuel Maxwell, Jr. Greenfield, Tr.]

Ashfield, Gent. Assoc.	8 00
Ladies' do.	8 37
Gentlemen, by T. White, Esq.	7 00
Ladies, by do.	6 75—30 12
Buckland, by Mr. E. P. Sherwin	8 63
Charlemont, by Mr. Silas Hawkes	21 31
Conway, by Dr. Hamilton	39 50
Legacy of Mrs. Grace Howland	10 00—49 50
Deerfield, (South)	8 00
Greenfield, (2d Parish) in part	2 00
Hawley, (1st Parish) do. by Gen. Longley	1 66
Northfield, Trinitarian Society	4 31
Rose, Mrs. Lucy Reed	5 00
Shelburne, by Mrs. Lydia Flisk	11 88
By Mrs. Stephen Fellows	15 50—27 38
Sunderland, 35 91; Estate of Dea. Elisha Rowe 50	85 91—243 82

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

Enfield, Ben. Soc. by Mr. Leonard Woods, Tr., through Mr. A. Smith	100 00
Haifield, Mr. Rufus Cowles and brother, to const. Mr. H. C. a L. M. of the Co. Soc.	15 00
Southampton, Ladies' Ed. Society	6 90
From the disposable fund of the Co. Society	450 10
The following by Rev. Joseph Emerson, Ag't.	
Amherst, (North) Rev. Mr. Cook's Soc.	3 00
Hatley, A child	25
Haifield, Soc. of Rev. Mr. Neill, from Ladies, (of which \$15 is to const. Mrs. Henry Neill, and \$15 to const. Mrs. Israel Billings L. M.s of the Co. Soc.)	58 81
From Gent. (of which \$15 is to const. Erastus Billings a L. M. of the Co. Soc.)	91 86—150 67—725 92

HAMPTON COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]

Springfield, Soc. of Rev. Dr. Osgood	126 76
West Springfield, Society of Rev. A. Augustus Wood, (of which \$15 is to const. Col. Daniel Merrick a L. M. of Co. Soc. and \$100 is to const. Mrs. A. A. Wood an H. M.)	138 12
[The above by Rev. Joseph Emerson, Ag't.]	
Chester, by hand of F. Kyle, Esq.	2 50
Longmeadow, (East) Soc. of Rev. Mr. Tupper	33 25
Longmeadow, (West) Soc. of Rev. Mr. Belee, Gent.	39 32
Ladies	25 61—64 93
Springfield, Soc. of Rev. Mr. Russell	19 22
Springfield, (Cubotville) Ladies of Cong. Ch. and Soc. to const. Mrs. Sumner G. Clapp a L. M. of Co. Soc.	20 00—39 22
West Springfield, Society of Rev. A. A. Wood, Mr. Wm. Ashley	15 00
Miss E. Ashley 5, H. Ashley 2 50	7 50
Miss Corintha C. Ashley	2 50
A donation	1 25—26 25
Wilbraham, (South) Soc. of Rev. Mr. Hazen, in part	4 00—435 03

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, Ch. of Rev. Dr. Storrs, bal.	1 50
Foxborough, Soc. of Rev. Daniel J. Poor, \$40 of which to const. him an H. M.	46 68
Weymouth, (North) Soc. of Rev. J. Emery, Jr.	53 75—101 92

OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]

Easton, Lincoln Drake, Esq. to const. Lincoln Shepherd Drake an H. M.	100 00
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PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]

Middleboro', (North) Soc. of Rev. Philip Colby	8 00
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**RELIGIOUS CHAR. SOC. OF MIDDLESEX
NORTH AND VICINITY.**

[Dea. Jonathan S. Adams, Groton, Tr.]

<i>Ashby</i> , A friend, towards L. M.	5 00
<i>Fitchburg</i> , Young Men's Ed. Soc. by Mr. J. T. Farwell, bal. to const. Mrs. Margaret P. Bullard an H. M.	44 12
<i>Leominster</i> , Soc. of Rev. Mr. Hubbard	50 42—99 54

**EDUCATION SOCIETY IN WORCESTER
NORTH ASSOCIATION.**

[Mr. Moses Chamberlain, Templeton, Tr.]

<i>Lancaster</i> , Soc. of Rev. Cha. Parker, by Rev. J. S. Clark of Boston	10 00
<i>Phillipston</i> , Ladies' Aux. Ed. Soc. 27 57, Gent. do. 21 65, by Mr. Jason Goulding, through Rev. P. O. Powers	49 52—59 52

RHODE ISLAND STATE AUXILIARY.

[Mr. Isaac Wilcox, Providence, Tr.]

<i>Providence</i> , Beneficent Ladies' Ed. Soc. in the Cong. of Rev. Dr. Tucker, by Miss E. Coville	47 00
	\$5,703 69

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

<i>Bethel</i> , "Abstinence," Benev. Society	1 50
	12 50—14 00

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]

<i>Boscawen</i> , Society of Rev. Mr. Tracy	28 28
<i>Canterbury</i> , Family of Mrs. Gerrish	2 75
<i>Concord</i> , Ch. and Cong. of Rev. Daniel J. Noyes, to const. him an H. M.	41 00
Cong. of Rev. A. P. Tenney, in part to constitute him an H. M.	13 46
Of Rev. Mr. Tenney as Treas. of Mer. Co. Ed. Soc.	3 62—58 03
[The above by Rev. Joseph Emerson, Ag't.]	
<i>Boscawen</i> , (E. P.) A subscription, by Dea. Gerrish	1 50
<i>Cumpton</i> , By Mr. William Green, of Plymouth	5 65
<i>Fitzwilliam</i> , Cont. by S. A. Gerould, Esq. Tr. Cheshire Co. Aux. Ed. Soc.	2 72
Ladies' Ed. Soc. by do.	48 00—50 72
<i>Hampton</i> , By Joseph Boardman, Esq. Tr. Rock. Co. Conf. of Chs.	4 87
<i>Rindge</i> , Mr. J. B. Breed, bal. to const. him a L. M. by do.	10 00
<i>Seabrook and Hampton Falls</i> , Evan. Cong. Soc. by J. Boardman, Esq. Tr. &c.	7 50
<i>Stratford Co. Aux. Ed. Soc.</i> by Mr. Edmund J. Lane, Treas.	41 97
	\$211 32

NORTH WESTERN BRANCH.

[Joseph Warner, Esq. Middlebury, Vt. Tr.]

<i>Brattleboro'</i> , Soc. of Rev. Charles Walker, in part	31 00
<i>Guilford</i> , Miss Susan Boyden	25
<i>Pomfret</i> , Cong. Society	3 75
<i>Townsend</i> , A member of the Ch. of Rev. Mr. Graves	2 00
[The above by Rev. Joseph Emerson, Ag't.]	
<i>Brattleboro'</i> , Soc. of Rev. Charles Walker, by Rev. Nelson Barbour, Tr. Wind. Co. Ed. Soc.	6 25
<i>Bridport</i> , Cong. Ch. by A. Wilcox, Esq. Tr. Add. Co. Ed. Soc.	22 50
<i>Chelsea</i> , Cong. Ch. and Soc. bal. by Harry Hale, Esq. Tr. Orleans Co. Aux. Ed. Soc.	1 17
<i>Cornwall</i> , Cong. Ch. by A. Wilcox, Esq. Tr. &c.	10 37
<i>Fairlee</i> , Darius Child, Esq. to const. himself a L. M. by H. Hale, Esq. Tr. &c.	21 16
<i>Middlebury</i> , Cong. Ch.	48 50
<i>Middleton</i> , Cong. Ch. and Soc.	7 75
<i>Poultney</i> , Do.	17 75
<i>Rupert</i> , David Wilson	1 00
<i>St. Johnsbury</i> , 2d Cong. Ch. and Soc. by Mr. Charles Fairbanks	18 25
<i>Westminster</i> , (W.) by Rev. Nelson Barbour, Tr. &c.	5 70
	\$197 40

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

<i>Bloomfield</i> , Rev. Mr. Backus	2 00
<i>East Hartford</i> , Collection, in part, by Rev. Ansel Nash, Ag't.	20 00
Coll. bal. by Rev. Samuel Spring	27 40—47 40
<i>Griswold</i> , Bal. of coll. by Rev. W. R. Jewett	3 00
<i>Glastenbury</i> , Coll. in 1st Soc. by Chs. Hosmer	16 00
<i>Huntington</i> , Cont. in Cong. Soc. by Rev. T. Punderson	9 00

<i>Milford</i> , 1st Cong. Soc. by A. Townsend, Jr. Tr. &c.	10 50
<i>Middlebury</i> , Benev. Assoc. by do.	20 12
<i>Naugatuck</i> , Cong. Soc. by do.	4 43
<i>Norfolk</i> , Mrs. Sarah Battell, by Dea. N. Willis, Boston	5 00
<i>Plymouth</i> , 1st Cong. Soc. by H. Calhoun, through Cha. Hosmer	68 50
<i>Southington</i> , Cong. Ch. and Soc. by Wm. Clark	70 00
<i>Wethersfield</i> , Coll. in pt. by Rev. A. Nash, Agt. 136 14	
Bal. of coll. by Dea. Stillman	14 75—150 89
	\$404 84

CENTRAL AMERICAN EDUCATION SOCIETY.

[Mr. William A. Booth, New York, Tr.]

Pearl St. Ch. New York 86 79; Fem. Ed. Soc. Hudson, N. Y. by Mrs. Fairchild 49 50; Mrs. Sophia Lewis, Brooklyn, N. Y. 10; Cash 1; Murray St. Ch. coll. 121 30; 7th Presb. Ch. bal. coll. 7 50; S. S. No. 24 Ben. Ass. 4 52; Brick Ch., J. McComb 25; Legacy of Joseph Adolfer, Newark, N. J. 100; 3d Ch. Newark, by A. Beach 10; 1st Ch. S. Baldwin 1; Jas. Millard, Catskill, 20; Maria Cook, do. 5; Fem. Ed. Soc. Washington Ct. Electa Goodyear, Treas. 28 10; A friend, by A. C. Bull 10; 3d Ch. Brooklyn, coll. 142 02; 2d Ch. Brooklyn 140 82; Mercer St. Ch. W. W. Chester 100; Avails of uncurrent funds 10 26.	\$572 81
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UTICA AGENCY.

[James Dutton, Esq. Utica, Tr.]

Adams 18 47; Amboy Fem. Ben. Ass. 10; Antwerp 2 25; Bellville 3 80; Brownville 13 64; Coventry, 1st Ch. 8, 2d Ch. 15, Colchester 13 91, Camden 1, Canton 23, De Witt 9 35, D. Dagget 1, Fayetteville 22 15, Gouverneur 31 50, Greenfield 22 60, Holland Patent 40, for Life Membership of Rev. T. C. Hill; Helena 7 31, Jamesville 2 50, Kingsboro' 58 35, Lenox 2 31, Massena 4, Manlius, A. Smith 20, Fem. Friend 3; Morrisville 7, N. Mann 1 25, Norfolk, Miss Beach 3, Norwich 13 59, Onondaga Hollow 14 38, Otisco 16 37, Plessis 15, Potsdam, bal. 4 50, Rodman, Ch. coll. 19 43, Lad. Sew. Soc. 6 36, being bal. of Rev. D. Spear's Life Membership; Syracuse, 1st Ch. bal. 6 50, Lad. Sew. Soc. of 2d Ch. 10; Stockholm 5, Trenton 6 25, Wampsville 9 86, Watertown, 1st Ch. 67 06, 2d Ch. 19 13; Theresa 6, Homer, Ch. coll. 6 01, Dea. A. Thomas 3 68, Champion 5.	\$583 45
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WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]

Bergen 15, Moriana 3, Youngstown 30, Cayuga 11 25, Seneca Falls 23 93, Penn Yan, 1st Ch. 21 95, Prattsburgh 20 14, Naples, P. B. Torrey 1, Mrs. Torrey 50 cts., Miss Torrey 12 cts.; Dansville, 1st Ch. 10 80, Free Ch. 5 06; Genesee 19 12, Geneva, Ch. coll. 69, H. H. Seely 75, H. Dwight 25, Axtell Scholarship, in part 20; Hammondsport 13, Waterloo 17, Mount Morris 50, Canandaigua 76 13, Rochester, 2d Ch. bal. 5 16, 3d Ch. 11 78, Washington St. Ch. 19; Brighton 9 58, Pittsford 10, Ovid 26, Auburn, Bartlett & Co. 10.	\$588 52
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PHILADELPHIA EDUCATION SOCIETY.

[Geo. W. McClelland, Esq. Philadelphia, Tr.]

A. Metcalf 5; 3d Ch. Newark, M. W. Dav 10, Coll. 36 65, J. B. Pinneco 15; Reading, coll. 67 40; Jas. Wier, Harrisburgh 10; Rev. A. Converse, Phil. 12; Newark, 1st Ch. coll. 90 90.	\$226 95
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WESTERN RESERVE BRANCH.

[Anson A. Brewster, Esq., Hudson, O., Tr.]

Atwater 3 97, Burton 6 62, C. Falls 3, Claridon 6 12	19 71
Conneaut 24, Cleveland 1, Fem. Ed. Soc. 5	30 00
Chester 3, Euclid 2 50, Farmington 4 94	10 44
Hartford 2 50, First Presb. Ch. 4	6 50
Huntington 14 75, Hudson 23 50, Rev. D. C. Blood and lady 10	48 25
Johnson, Rev. O. S. Fells 2, Kinsman 46 91	48 81
Lower Sandusky 5, Lyme, bal. 50 c. Mesopotamia 14 50	20 00
Nelson 11 25, Painesville 2, Richfield 27	40 25
Streetsboro 2 50, Tallmadge, Fem. Ed. Soc. 12 50	15 00
Vernon 4 25, Windham 7, Stillman Scott, an old sub. 5	16 25
Avails of Scholarships—Mrs. A. Crosby	10 00
Hon. H. Kingsbury 10, Hon. P. M. Weddell 10	20 00
U. Seeley 10, J. Austin 10, E. Wright 10	30 00—60 00
	\$315 21

Whole amount received \$9,118 19.

Clothing received during the Quarter.

<i>Ashby</i> , Ms. Ladies' Cent Soc. a bundle of shirts, socks, &c. by Mrs. Betsey T. Haywood, Tr.	
<i>Boscawen</i> , N. H. Ladies' Ed. Soc. shirts, pillow cases, and socks, by Miss Lucy E. Price, Tr.	
<i>Poultney</i> , Vt. Shirts, collars, socks, &c.	
<i>Cuyahoga Falls</i> , O. Sundry articles \$5; <i>Randolph</i> \$7 69; <i>Strongsville</i> \$1 37.	
<i>Tallmadge</i> , Fem. Ed. Soc. \$6 87; Gent. Assoc. \$1; <i>Vernon</i> 75 c. <i>Windham</i> \$1 87.	
<i>Petersham</i> , Ms. Mrs. E. Grosvenor, a bundle of shirts, towels, and socks.	



JAMES G. WILSON, M.D. IN EAST.

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